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SCHAMY



AND

CIRCASSIA

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# SCHAMYL AND CIRCASSIA.

Chiefly from Materials collected by

DR. FRIEDRICH WAGNER.

EDITED, WITH NOTES, BY

KENNETH R. H. MACKENZIE, F.S.A.

MEMBER OF THE ROYAL ASIATIC SOCIETY OF GREAT BRITAIN.

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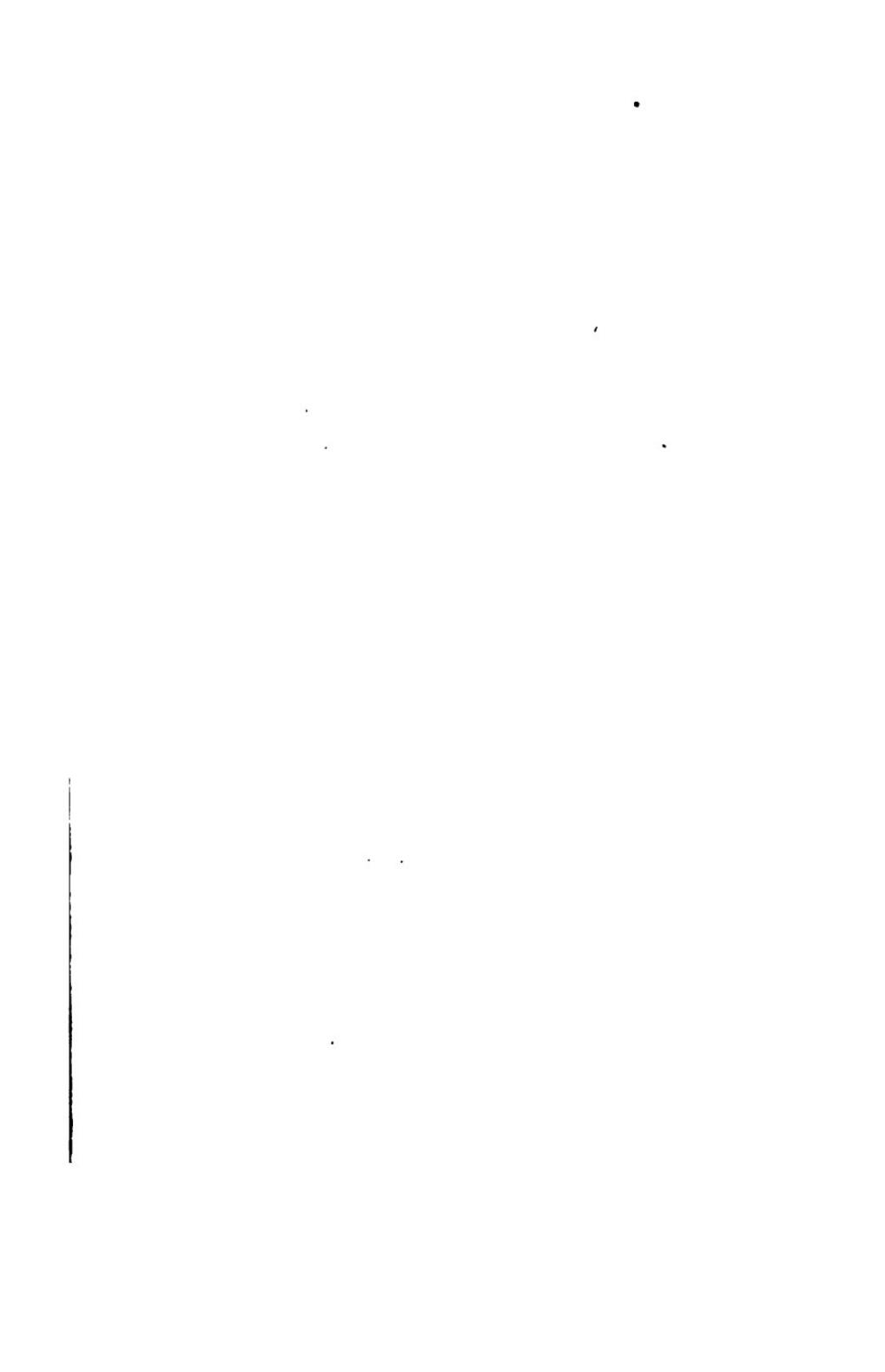


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## P R E F A C E.

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I HAVE little to say in this preface, the rather as everything requisite has been said in the book itself, or in the Notes thereupon.

One word of explanation, however, is necessary.

It is as to my share, a very small one, in its production. In looking about for a book from which some impartial information respecting the Caucasus might be gained, I found, as did Diogenes in his useless search for an honest man, great difficulty. At length, I lighted upon Dr. Wagner's work, which seemed to be the least biassed as well as the most trustworthy, and I resolved upon submitting it to the public. Here and there, however, it has been necessary to modify or correct the statements of the author; and for such modifications the reader must hold me responsible. The work, therefore, without being an original one, is not merely a translation.

I have ventured to add to the volume two short tales (by the kind permission of Miss Cook), illustrative of the habits and feelings, as well as I have been able to perceive them, peculiar to the wandering tribes located near the Caspian.

A Geographical Gazetteer of the Forts, prepared from various authorities, has also been deemed likely to be acceptable.

With these words, I bid the reader farewell.

KENNETH R. H. MACKENZIE.

*May, 1854.*

# SCHAMYL AND CIRCASSIA.

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## CHAPTER I.

### THE PROPHETS OF THE CAUCASUS.

*Schamyl at Himri—The triple escape—Mansoor Bey, the first prophet of the Caucasus—Kasi Mullah, the teacher of Schamyl—His heroic death.*

ON the eighteenth of October, 1832, the Russians undertook the victorious siege of the Caucasian mountain-fortress of Himri, into which their enemies, under the generalship of the chief Kasi Mullah and the Murid\* Schamyl, had thrown themselves and forces. For some days the battle had raged with unheard-of courage on both sides; but, notwithstanding the superior might of the Russians, rendered more dreadful by reason of their fearful artillery-trains, all proposals of surrender were indignantly rejected by the valiant besieged. Fanatically chanting verses from the Koran, they sent forth death on leaden wings into the ranks of their adversaries. Although the threefold rampart of this fort was entirely surrounded, the towers already reduced to ruin by the cannon of the enemy, still

\* Murids are members of a holy sect, who have devoted themselves to death for the faith.

Kasi Mullah and Schamyl would hear nothing of surrender. The reddening dawn of that eighteenth day of October broke, and with it began the storming of the fortress, which, after the bloodiest fight, terminated in favour of the Russians. Kasi Mullah and many Murids fell at Schamyl's side ; he himself received a bullet in his side, as well as a wound from a bayonet ; yet he broke forth his way amidst the slaughter, disappeared, and within two years, the Caucasus echoed with the fame of his prowess.

It has often been asserted in the most various quarters, that Schamyl was taken at Himri by the Russians, conducted to St. Petersburg, placed in the army as an officer, and subsequently sent against his own countrymen ; but being once insulted by his superior, he took the first opportunity of returning to the ranks of Russia's foes. It is even related that when afterwards a wounded Russian officer was brought to him, Schamyl recognised in him one of his best friends during his stay in St. Petersburg, and after retaining him a short while in his company, set him at liberty. These rumours have often, of course, been detailed with the utmost variety and circumstantiality, which lent additional charm to their credibility.

The story which we have just related is indeed true, but with the difference that the hero of it was not Schamyl, but his friend Daniel Bey, now his companion in arms.

Daniel Bey had been elevated to the rank of Russian general, but he deserted, and went from Tiflis to

Sklissia, his native country, where he was sultan, and where he raised the standard of revolt. The Russian Colonel Belgrade marched against Sklissia with a considerable force, and took the place by storm. Daniel escaped, and joined himself with Schamyl, who ranked him among his staff officers.

But to return to Schamyl.

It may easily be imagined that the mysterious escape of Schamyl afforded ample material to the mountaineers for many wonderful stories. For instance, there was a legend current, that Schamyl had really been slaughtered in the storming of Himri, but that Allah had breathed new life into his nostrils, in order to give a sign to the people, by this restoration of the Murid, that he was destined to become the leader of his companions in the faith.

In the year 1834, Schamyl was again preserved in an extraordinary manner. The scene of this occurrence was Tshunsaak, the residence of the *khan* of the Avars. Kasi Mullah had rejected the alliance of the *Khanum* Pashubike (in the Russian interest) in 1830. Afterwards, Hamsad Bey, the successor of this prophet, took possession of Tshunsaak ; but not till he had sent for the *khanum's* two sons, who had come to deal traitorously with him, and, receiving them in his tent, had them murdered, subsequently executing their mother.

The land of Daghestan was not wanting in avengers, and the new chief of the Murids fell by the hand of two of his noblest and bravest companions.

The two brothers, Osman and Hadji Murad, had

been brought up with Omar Khan, the elder son of the khanum of Tshunsak ; instigated by their own father, they struck down Hamsad Bey in the mosque. Osman himself fell under the blows of the Murids, but his brother raised an agitation among the people. A great number of Murids were slain in the temple, and those who escaped took refuge in the towers. Schamyl, who had followed Hamsad Bey to the mosque, was among the number. They defended themselves with the courage of despair. Hadji Murad gave directions to set the tower on fire, and but two of the band escaped the flames. The one was the Murid who had sworn upon the Koran to keep secret the conspiracy, and yet had betrayed it to Hadji Murad. He was caught and committed to the flames alive. The other was Schamyl, who again disappeared in a mysterious manner.

The third escape of Schamyl from a like danger was not less marvellous. It took place in 1839, at the siege of the fortress of Achulko, where a similar disregard of life and an unflagging energy was evinced. The women of the Tshetshenes stood in fluttering garments on the steep cliffs, and dashed down tremendous masses of rock, or exercised the firelock like their husbands, and excited them to the combat with dreadful cries. "I do not understand how," it was subsequently written by a Russian officer present at the siege—"I do not understand how it was that everything seemed so simple, and so matter of course, at that time. But the most cowardly among us were at that hour furious

as tigers ; and the eyes of the men shot forth more dreadful lightnings than the barrels of our muskets. We bathed in blood, clambered over corpses, and the death-rattle of the dying was the music of our battle. I saw everything, but felt nothing after the manner of mankind, or as I feel generally ; for the divine part of me was dead, and the demoniacal alone survived."

The fortress was taken ; but Schamyl himself, for whose capture all these exertions had been made, was neither to be found among the slain, nor among the prisoners. Up in the mountain ravines there lingered indeed a few Tshetshenzes ; and some deserters also confessed, upon the strictest inquisition, that Schamyl was still above, and intended to escape by the aid of rope-ladders in the night, and to seek his fortune in the wilds. Soldiers of relied fidelity were posted all around the place indicated by the deserters, to watch the spot closely. About midnight there was some noise. A soldier was let down from the rock, and examined the place narrowly ; then he gave a sign to the people above, when a second Caucasian immediately clambered down like a cat. He was followed by a third, enveloped in a white mantle, such as was usually worn by Schamyl. The Russians at once started from their hiding-place, and conducted the three prisoners to the general's tent. But here it was found that the man in the white mantle, who had been taken for Schamyl, was quite another person ; and while this discovery was being made, the real Schamyl slipped down the instant the Russians

left the spot, and gained the shore of the Koissu. In vain were multitudes of bullets sent after him; he gained the opposite bank and disappeared.

Schamyl *himself* never divulged the manner in which he had been able to escape from the fortress of Achulko, for it was of great importance to him to thicken the mysterious cloud which hung about his name and career, and to make the people believe that a miracle was ever at hand to preserve to him his life and freedom.

Before, however, we continue the history of the life of Schamyl, or, rather, before we come to its beginning, it will tend to make more easily understood that which we have to say in this relation, if we notice two men who distinguished themselves *before* his time as the leaders of the power in contention with the Russians.

In the East, as in all countries uncivilised, or only partially civilised, where a written history does not exist, or where, even if it exist, it is almost unknown, the oral traditions are commingled with a number of fables, and it is difficult to separate the tares from the wheat, and the gold from the alloy. Besides this, a tale is the more attractive, according to the ideas of some, the more wondrous it is. In no country is this disposition of the mind more apparent than in the Caucasus, where oral history, going from individual to individual, is ornamented more and more, so that it becomes more and more difficult to sift the truth from its accompanying mass of fiction.

Ellja Mansoor is among those persons regarding whom the most singular reports have been spread abroad.

His real name was Dervish Mohammed, and Daghestan the first scene of his activity. At the head of an army of Lazes and Tshetshenzes, he made an attack upon Kiliar, where, however, he was altogether repulsed ; a similar fate awaited him at Navoor, where the wives of the Kossacks fought in the ranks with their husbands.

Mansoor Bey was the first who seriously endeavoured to unite the different tribes of the Caucasus, in order to oppose a more solid resistance to the Russians. He preached the Koran, and succeeded in converting the princes and nobles of Ubichishtan and Daghestan, who have remained faithful to the Mohammedan religion ever since.

In the year 1791, he was taken prisoner by the Russians, at the storming of Anapa. He was conducted to the monastery of Solowetzki, on the coast of the Black Sea, where, after a short time, he died in imprisonment and in deep affliction.

Mansoor Bey was a strict and temperate man, of great learning—qualities which without doubt heightened the enchantment of his name, which even now lives in the memory of the mountain tribes. He has had several disciples and followers in his holy mission, but neither Gus Bey nor Dshimbulat attained the high reputation he had gained ; wherefore it would be useless to enlarge in this place upon the lives and actions of these men.

A far more important part was played by Kasi Mullah, already mentioned, in person of small stature, with little eyes, a thin beard, and small pox-pits upon

his countenance. He had been educated by the Mullah of the aul (village, hamlet) of Berekei, in Koissubula. This chief perceived indications of unusual faculties in the young man, and therefore sent him to Kadi Mohammed, in the country of the Khan Aslan. But in the year 1821, this khan banished both teacher and pupil from his country, and Kasi, therefore, became a travelling scribe,—an occupation which gave him an opportunity of making himself accurately acquainted with all the properties of the land which he was subsequently destined to fill with the renown of his deeds.

Not long after this, in the year 1830, he was seen surrounded by a number of Murids, whose instructor he himself had been. With this insignificant troop he declared war against the Russians. Naurus Bey, who had been detained prisoner in Derbend, found means of escape, and joined his party. Kasi Mullah did not himself carry arms, as was done by others, but took no part in the active warfare, which he contented himself by instigating and exciting by the words he addressed to the faithful.

At that time, Paskiewitch had just departed to open the campaign against the Poles, and General Pankratieff had been placed in his stead; whereupon the prophet appeared before Tarku, with an army of Lazes and Circassians. The fort of this town, called Burnaja—that is, “the stormy”—was commanded by Major Fodossejeff, and was but weakly garrisoned. Had Kasi Mullah attacked it from the side next the rock, he would infallibly have taken it; but he contented him-

self with besieging the town, which is situated more to the east. In this he had two important motives. The first was to obtain possession of the well which supplied the whole town ; and the second, to take the powder magazine in the immediate neighbourhood. His undertaking was perfectly successful ; but at the moment when the mountaineers forced their way into the powder magazine, a grenade which had been thrown from the fort fell in the midst of it ; the magazine was blown up, and hundreds of the Circassians found their death upon the occasion.

In the mean time, the garrison made frequent and fearful excursions, but it was afflicted sorely with thirst, and the only alternative seemed to be to surrender, or to die under the ruins of the fort. Under these circumstances a Tatar offered to make his way to General Kachanoff, and give him notice of the dreadful position in which the garrison of Tarku was placed. He sprang from the wall ; the Russians for the sake of show fired after him, and he returned the fire. In consequence of this stratagem, he was regarded by the Circassians as a deserter, and allowed to proceed on his way unmolested. Some days afterward, General Kachanoff received a billet in a gun-barrel, containing information as to the perilous position of the garrison. He hastened to the rescue ; and how great was the delight of the besieged, when they heard the thunder of the Russian cannon. The fight was obstinate, and endured for two whole days ; but on the thirtieth of May, Kasi Mullah raised the siege, and proceeded to Tabasseron to incite the

people there to insurrection. Colonel Miklachewski was instructed to prostrate him entirely, and this was done in a brilliant campaign which only lasted fourteen days, and in consequence of which the commander of the expedition obtained the name of "the Black Colonel" from the mountaineers, in consequence of the fear they entertained of him. At the same time they altered the name of Kasi Mullah into Tasi Mullah, that is "Dog" Mullah, to typify the sorrows which he had brought upon them.

Notwithstanding this reverse, Kasi Mullah laid siege to Derbend, an important city, where he had some allies, on the nineteenth of August. But Major Wassleroff, the commandant of the fort, which was named Naryn Kale, knew how to animate the spirit of the inhabitants, and so effectually, that the Tatars came to him and begged arms of him, and indeed assisted the Russians materially during the sallies. A murderous battle took place, in which the Russians, although in the minority, remained the victors. All the stratagems which Kasi Mullah had employed now set him lower in the estimation of the populace; and when, upon the twenty-seventh of August, he received intelligence of the approach of General Kachanoff, he raised the siege and fled into the mountains.

To avenge themselves for these two sieges, the Russians took the auls (or villages) of Duwek, Madshalis, Erpeli, and Tsherkey, whence they carried with them much booty; for the Lazes had concealed their treasures in those places, thinking that there at least

they would be in security. At the taking of Herinentshak, another very populous aul, the Mullah Abdurrahman, one of Kasi Mullah's chief officers, was burnt alive in a tower, with about fifty of the Murid sect.

But all these reverses did not deter Kasi Mullah from an unexpected inroad upon the town of Kisliar in broad daylight, upon the first of November. He obtained considerable booty here, and especially by means of an impost he laid upon the Armenian merchants.

On the second of December the Russians attacked the aul Tshum Kesun. Colonel Miceffski was shot in this attack ; but ere he breathed his last, he said to the soldiers : "Take the aul ;" and they took it, and subdued the inhabitants.

On the seventeenth of October, General Rosen, after defiling through the valley of Himri, contrary to the assurances of the mountaineers, that the place was impregnable, except during the heavy rains, made an assault upon the aul and stronghold of Himri, and conducted the storming already mentioned at the commencement of this chapter. The volunteers of the regiment of sappers carried the last tower at the point of the bayonet, and Kasi Mullah died the death of a hero and prophet in the breach. Covered with wounds, streaming with blood, and ready to yield his undaunted soul back into the hand of God, he fell upon his knees, and cheered his men on to the conflict, crying with a loud voice to Allah. We have already mentioned the fact of his never carrying arms ; and he received the

last wound with one hand holding his gray beard, and the other raised to that Heaven in whose cause he had lived and fought, and was destined to die.

His companion, who was fated to escape from this scene of blood, was, as we have said, Schamyl, to whose history we shall now turn our attention, after having, in a few short chapters, given the reader a brief description of the stage on which the deeds of this remarkable man have been enacted now for thirty years,—those deeds which have filled his enemies as well as his friends with astonishment and admiration.

## CHAPTER II.

### THE CAUCASUS IN ANTIQUITY.

*The Ararat and the deluge—The Amazons—The Argonauts—Alexander of Macedon—Mithridates, king of Pontus—The Roman dominion—Notices of the Caucasus in Byzantine and Arabian historians—The Mongols—The Christian missions—The Genoese.*

THERE are very few countries in which nature unfolds so much that is poetical as in the Caucasus. Its natural beauties are more magnificent than those of the Alps, and the inhabitants have a rightful reputation to be considered the handsomest race which the world can show.

The land watered by the Tigris and the Euphrates does not yet belong to the Russian empire—the cradle of humanity has not yet been conquered by the sons of Moscow; but that territory in which, according to the legends, the most important scenes of the Deluge were enacted, already is subjected to Russian rule.

The name of Erivan, the capital of Russian Armenia, signifies in the language of that country “the whole,” for it is said that Noah’s ark was wholly seen here. Nacktshevan signifies “the half,” and Etchmiadzin a “quarter.” Thus do these various names indicate the

relative position of the ark with reference to different localities.

Before the ark reached Mount Ararat, it is reported to have rested on the Elbrus; and the inhabitants of this province assert that the mountain was cleft in twain by its weight, as may be seen at the present day.

Greek mythology has chosen the Caucasus for the scene of one of its most important events. Prometheus, for stealing the fire from Heaven, was bound to one of its ridges.\* This fable yet lives in the memory of the inhabitants, who relate the story with very inconsiderable variations.

Herodotus places the Amazons in the Caucasus. The Scyths, he says, were not in a position to overcome the Amazons, and therefore entered into marriage contracts with them.† The fruit of this union was the nation of the Sauromatae. Popular tradition here coincides with the statements of the father of history, and tells us that the Circassians or Tcherkesses at first inhabited Tauris, and afterwards, when arrived in the Caucasus, could not make head against the Amazons, and therefore intermarried with them.

The manners and customs of the female Tcherkesses perfectly ratify the tradition, as they really share all the dangers and difficulties of war with their husbands;

\* *Æschylus, Prometheus Vinctus.*

† *Herodotus, lib. iv. c. 110—117.—Bekker.*

‡ “Μερὰ δὲ συμπίξαντες τὰ στρατόνπεδα οἰκεῖον δμοῦ, γυναικαὶ ἔχων ἵκαστος ταύτην τὴν πρῶτον συνεμίχθη.”—*Herodotus, iv. 114.—K. R. H. M.*

and the Sunnite women especially signalized themselves in war by their intrepidity ; and at the storming of Achulko the Russians saw above four hundred women, who, after enacting prodigies of valour, preferred death to slavery under the Russians, and as soon as they saw all was lost, precipitated themselves from the steep rocks into the yawning abysses beneath.

Herodotus had a considerably accurate knowledge of the Caspian Sea. He gives its length and breadth, and declares it to be an “isolated sea;” while Ptolemy at a later period disseminated the erroneous statement that it possessed a communication with other waters.\*

Colchis was the present Mingrelia ; here was the golden fleece, for the possession of which the Greeks sent forth two expeditions, that of Phryxus and that of the Argonauts. The former settled in Kytais (Kutais, the present capital of Mingrelia), and his children welcomed Jason, the leader of the Argonauts, who had landed at the mouth of the Phasis with his followers, and passed through the country of Circe. According to Herodotus, Jason carried away the treasures of Antes, and his daughter Medea, and restitution was demanded of the Greeks in vain. It was to

\* “*Ἡ δὲ Κασπίη θάλασσα ἴστι ἐπ’ ἰωντῆς, οὐδὲ συμμίσγουσα τῷ ἑτέρῳ θαλάσσῃ . . . ή δὲ Κασπίη ἴστι ἑτέρη ἐπ’ ἰωντῆς . . .*”  
κ.τ.λ.—Herodotus, i. 202, 203. Ptolemy followed not the fact in his statement, but one of the widely dispersed geological legends. It is worthy of remark, that this repetition in the text might warrant the assumption of the words between these passages being interpolated.—K. R. H. M.

avenge this insult that Darius Hystaspis became the enemy of Hellas.

Alexander of Macedon in his Indian expedition accomplished the reduction of Georgia ; \* and Tzcheta was the only place where he met with any resistance, obstinate and heroic, worthy of consideration. After he had taken the place, he had the fortifications levelled with the ground, slaughtered all the children under fifteen, and carried away the inhabitants captive. One of his officers, named Ason, was left in command. But in no long time Pharnacus, a descendant of the almost destroyed dynasty, found a treasure, and by its aid acquired a large number of partisans, made war against Ason, overcame him, and thus restored the independence of his country.

Mithridates, king of Pontus and Bosporus, took possession of Colchis and Abchasia ; and Atag, king of Iberia, and Oraces, king of Albania, were tributary to him. Tigranes, king of Armenia, and his son-in-law, assisted him in his war against the Romans. Vanquished by Pompey sixty-five years before the Christian era, he fled to the mountains of Caucasus, while Athalus, viceroy of Colchis, graced the triumph of Pompey.

The Romans brought Georgia and Colchis within their dominions ; but these countries were of little use to them, and therefore they contented themselves with nominating the kings that had been chosen from among the people. This state of things lasted to the fall of the Roman empire.

\* Then called Iberia.

The apostles Simon of Cana and Andrew (it is said) preached the Gospel in Abchasia and Colchis ; but it seems with but little success.

As Strabo had an uncle, Moaphernes, who was one of the prefects of King Mithridates, he was probably able to get many particulars about the Caucasus. "Iberia," he says, "is inhabited by four distinct castes of people. In the first are the kings, in the second the priests, in the third the tillers of the grounds, and in the fourth the servants or slaves."\*

Strabo speaks of the Kerketæ or Terutæ, who are the present Tcherkesses, of the Soanes, of the Legæ, who are now known under the name of Lazes, and of the Aorsi, who more probably were Avars on the Caspian sea.†

The Albanese were the neighbours of these two last

\* It is necessary to observe, that there can no longer be any doubt that the principles which Niebuhr applied with such results to the history of Rome, must now be applied to every other ancient history. In the true, as yet only partially discovered, history of the world, these four classes play a prominent part.—See Burke's Ethnological Journal, January, 1854, p. 49.—K. R. H. M.

† *Aior* (according to Herodotus, iv. c. 110) signified, in the Scythian language, a man. Now, though Herodotus expressly says that the Scyths of Caucasus bestowed the name of *Aiorpata* on the Amazons, which signifies "men-killers," it is possible that the Aorsi of Strabo may have been a remnant of a tribe in contention with the Amazons, and ought to be known as the *Aiorsei*, similar in meaning and circumstances to the *Marcomannen* of ancient Germany, who formed a tribe of warriors much in the same way.—K. R. H. M.

nations. The Aorsi had commerce with India, and assisted the Romans to extirpate the Siraces.\*

The river Kuban is called by Strabo, Hypanis, and the mountain ridge Kohchaf, or Casp. The Pilæ Caspiae of Pliny form the valley now named Dariels, which Ptolemy calls the Sarmatian Gate. Some remains of a wall have indeed led to the notion that there had been a gate at this place in former times, which was so easily shut and defended, that a single man might hold it against a whole army.

The ancients only knew the river Kur under the name Cyrus;† the Koissu under the name Cassius; and the river Tchorak, or Tchorrocki, as the Apsarus. The present river Rion was the Glaucus of Strabo, the Surium of Pliny, and the Rheone of Procopius. The river which by the ancients was named Phasis is now known by the name of Kurrila.

The Romans thought the Cyrus and the Rheone were navigable, and that the Indian trade could be carried on that way; but it is now well known that these streams will only carry vessels in the neighbourhood of their mouths.

Very scanty are the notices that the Byzantine historians have left us respecting the Caucasus. But Constantine was acquainted with the Abcasians, or Abchasians, and the Zichians.

Procopius gave the Alani the name of Goths;

\* This would, however, betoken a powerful nation, showing that the assaults of the Amazons had but little effect.—K. R. H. M.

† See note on p. 31.—K. R. H. M.

and Eustathius says the name signifies “mountaineers.”\*

Massudi, Ibn Haucal, and Iacaut, are our chief Arabian authorities; but the known partiality of the Arabs to exaggerate must warn us to read them with considerable precaution.

In order to mention the chief of their statements, it will be sufficient to say that they call the Caucasus Kabokh, a word of much similarity with the Chabkokh of the Armenians, and is still perceptible in the Kabadah, which is called by the Tcherkesses Aghlo-Cabac.

The province of Shirvân is named after the Persian noble who was charged by King Nushirvân with the administration. Kosroes gave the title of shah to several Caucasian princes; Herarzan-shah, Filân-shah, Tabarzeran-shah, Charizhan-shah, and Tran-shah, were the princes of Nodi and Zerengeran.

In the country of the Lazes, the Arabs mention two towns, Tacher and Sinass, and say that the inhabitants live upon jult, a species of grain, which looks very much like barley, but tastes like wheat.†

Iran, a province of the Caucasus, lay between Der-

\* Dr. Latham, in a lecture delivered at the Royal Asiatic Society, on the 21st of January, 1854, on the Early Occupation of certain Parts of Europe by Branches of the Turk Family, gave it as his opinion, that the Avars, Abcasians, Alani, Chazars, and Huns, were one and the same people.—See also his *Germania of Tacitus*.—K. R. H. M.

† Herodotus (i. c. 203) mentions that the Caucasian nations of his time subsisted chiefly upon the fruit of the wild fruit-trees, which were abundant.—K. R. H. M.

bend and Shirvân ; the name Arran was then applied to all that country which stretched from the Aras to Derbend, but is only now understood as signifying that tract of land lying between the Aras and the Kur.

The Caspian Sea was then known as the Sea of the Khazars ; Derbend was called the City of Gates ; El Bah el Evab, the City with the Iron Gates.

Kesora Nushirvan, it is said, in order to protect his states from the inroads of the Khazars, Alani, and other barbarians, had a wall erected throughout the Caucasus, with iron gates and towers at the openings. Of these there were twelve, and the guarding of them was confided to the various tribes.\*

The present Georgia was called in antiquity Dshorsan, of which the Arabs obtained possession about the year b.c. 650, and held Tiflis until 514. The Arabs were also acquainted with the Abchasians, who were Christians, and tributary to the Alani and the Chalifs.

The present city of Tarku was formerly called Samander, and under this name was the capital of the Khazars. This nation played an important part at the Kur, and carried on sanguinary wars against the Arabs and Persians. In their constitution the principle was

\* It is somewhat curious that two such different nations as the ancient Persians and the Chinese should carry out similar systems of defence. The Tlascalans in Mexico had, as well as the ancient Greeks, partial defences of this nature ; but probably the Caucasian and Chinese walls are the only two entirely surrounding a country.—K. R. H. M.

laid down that the king might *reign*, but was not to *govern*. The government was far more vested in the hands of a regent, who bore the title of king's successor.\* The court was Jewish; but there were as many Mahomedans as Pagans and Christians among the Khazars.

Silan was a city of the Khazars; but the title of Silan-Shah belonged to the king of Serir.

On the frontier of Serir that country commenced which was called Sirhguiran, a word which in Persian signifies “maker of coats of mail;” and Reinegg, in his description of the Caucasus, recognised their descendants in the Kurtchis, excellent armour-smiths, with a European parentage.

North of Serir lay the dwelling-place of the present Kumukæ, who, up to the eighteenth century, were still Jews.

The metropolis of the Alani was Margar, and their king had an army of 30,000 horsemen.

The Kashakis are the inhabitants of the Kasatshia of Constantine, or what we more readily understand as the Tcherkesses. The Arabs admired their beauty, and set great value upon the tala, a species of cloth which was manufactured by the Kashakis, and sold at an enormous price.

Oleg, a Russian prince, commanded the Severians and the Raditnitsches, both of Slav origin, to desist

\* The reader will readily remember the somewhat similar institution in imperial Rome, but not so readily the instance of Peru.  
—K. R. H. M.

from paying tribute to the Khazars. Swiatosla carried on a war in 965 against the Khosarws, took from them the fort of Belaia Vess, which had been constructed by Greek engineers, and also laid Samander waste.

Not long after, the Russians assaulted and carried Tamans or Tamatargas, a Khazar town on the Crimean Bosphorus, which they called Tmutorogan. In the year 1022, Mstislar made war on the Kashakis, and reduced them to his tributaries in the following year. At a later time they fought under his banner against his brother, Duke Jaroslav.

In the year 1222, the Mongols first entered the Caucasus ; one of the chiefs of Dshingis Khan accepted the submission of the prince of Georgia, who had his metropolis in Tauris, and the plains of Murghan were now for a long time the scene of the Mongolian campaigns. Besides this, another general of Dshingis Khan, named Tshutshi, passed through the Caucasus by way of the defile of Derbend, and conquered the Alani.

In the following century another great warrior arose among the Mongols. Timur (whose name signifies "iron") received, in 1386, on the plain of Karabak, the allegiance of the prince of Georgia, who was permitted to remain in possession of the throne on condition of his renouncing Christianity.

The Prince of Shirvan on this occasion brought him presents to the number of nine times nine, for nine is a sacred number among the Mongols.

Thaherten, prince of Armenia, dared to withstand him, and after a siege of nineteen days the fortress of

Van fell into the hands of the Mongols. The courageous defenders of it were thrown down into an abyss, and the walls were torn down—a very laborious work, for which no less than 10,000 men were required.

In the year 1399, Timur, on his way back from Persia, commenced a campaign against Melek Gurgin, the prince of Georgia, who had refused to surrender the prince of Bagdad, who had fled from his enemies. Melek Gurgin had fortified himself in the mountains; and, in order to conquer him, Timur used the same means he had employed in the Indian mountains. He had ropes made three hundred ells in length, with a basket at the end of each, in which soldiers were placed, and were let down among the hiding-places of the Tcherkesses. Thus the Mongols either drove away the Tcherkesses, or set their places of refuge on fire. After Timur had thus conquered the mountaineers, he razed all the forts and slaughtered the inhabitants.

According to Strabo, who is confirmed by the subsequent Arab authorities, there are in the Caucasus seventy-two different tribes, just as many as are contained in the whole of Russia—that state offering the greatest variety of race in the world.\*

Even now the number of the Tcherkessian tribes is very great,—a fact which can only be explained by the assumption, that these mountains were an asylum for the remains of many different emigrations. It is also very probable, that a large body of vanquished crusaders sought

\* See Appendix.

refuge in the Caucasus—a conjecture very strongly confirmed by the immense number of arms which have been found among the Tcherkesses of this time—unless it is preferred to consider them as having been acquired from the Ottomans.\*

The Christian missionaries who at various times visited the Mongols, Chinese, and Hindus, traversed many parts of the Caucasus, and have given us what information they were able to collect, which has been considerably perfected by other travellers, and by the use of the Armenian and Georgian chronicles.

After the Genoese had founded colonies in the Crimea, they extended their commerce by way of Astrakan to Persia, and worked mines in Mingrelia. In the year 1475, however, Kaffa fell into the hands of the Turks; and with its fall the connection between the East and Europe ceased.†

\* It would be somewhat inconsistent for Christian knights, especially when animated with such strong religious fervour, to seek refuge among nations, where, although there were, perhaps, many sectarian Christians, the Mohammedan religion was the recognised religion, as well as the religion most adverse to their aspirations and lives.—K. R. H. M.

† Melancholy testimony to the former greatness of the merchant-princes is borne by that elegant and fascinating writer Mr. Curzon, in his "Armenia," p. 133-34—K. R. H. M.

## CHAPTER III.

### THE GEOGRAPHY OF THE CAUCASUS.

*Origin of the name Caucasus—Extent—Mountains—Valleys—The Black Sea—The Caspian—Rivers—Natural productions—The cities of the Caucasus,—Tiflis, Tzcheta, Gori, Kutais, Redoot Kaleh, Soochoom Kaleh, Irooksa, Anapa, Erivan, Modok, Kisiliar, Pjatigorsk, Georgieffsk, Bakoo, Derbend, Kuban—Indian Fire-worshippers.*

THE word Caucasus, according to Pliny, is derived from the Scythian words Grauka Sus, which mean “white from snow.” This etymology has not, however, received any support up to the present time. We consider it more correct to derive the word Caucasus from Koh Kaf, or Casp, which signifies “Caspian mountains.” The Turks call the country Kaf Daghi, and Daghi is the word for mountains. The natives call it Elbrus—a Persian word, which answers to “Ice mountains.”

The mountain chain of the Caucasus runs from the Black to the Caspian Sea, and is divided into two portions, the northern and the southern. Its length from Anapa to Bakoo is 150 geographical miles; its breadth, however, but fifteen, if the lower Caucasus—that is, the Ararat district—be not included.

The highest peaks are the Elbrus and the Kasbek. The height of the first, according to Lenz, is 16,330 feet; and that of the second, according to Parrot and Engelhard, 14,400.

The Circassians give the Elbrus the name of Dshin Padishah, "Commander of the Genii," as well as Noghai Hosha, "Mountain of the Noghai" (Tatars). The Tatars call it Kaf Dagh; but in Hungarian, *elborulóz*—perhaps the word in its original form,—means, "Prostrate yourself before these holy mountains."

The Kasbek is called Mkinwari, or Urs Kok, by the natives, which signifies "White mountain." The word Kasbek has given rise to several mistakes, which are of sufficient importance to demand mention here.

Klaproth says, in his description of the Caucasus:—"Gamba is mistaken if he be of opinion that it was General Kasbek who gave his name to the mountain and village of that name;" and the anonymous author of Letters from the Caucasus and Georgia, says:—"When we came to the place called Kasbek, we were very civilly entertained by the Colonel Kasibek, who is called after the mountain at the foot of which he resides."

Certainly it is possible for a general to give his name to a mountain; for on a map laid out by General Schubert at St. Petersburgh, the mountain Mer Kotshi is designated by the name of a well-known general of the Caucasus, Wiljaminoff. But Kasibek is no name, but the Persian title Kasi Bey or Beg, hereditary in the family Zobitshan Tshvili, which is charged

with the guarding of the mountain pass and the government of the plain on the upper Terek, in the district of Tchebi.

The Russians have bestowed the name of Stephan Zminda Kasbek upon the steppe, mountain and village; and as the family of Zobitshan, of Ossetic origin, is in the Russian service, it is not at all to be wondered at if a traveller did become acquainted with a colonel of the name of Kasbek.

The Elbrus is distinguished by two peaks, while the Kasbek has but one, of conical form. The first mountain was ascended on the 23rd of July, 1829, by a Kabardian Khillar, who belonged to the expedition, and had been attached to it on this account by General Emanuel.

According to a tradition, Noah's ark first stuck fast to the Elbrus before it reached Ararat; and on the Kasbek the cradle of Christ is to be found, where it stands above the floating tent of Abraham. The same tradition relates that a treasure is hidden there, and several persons have already sought to obtain possession of it, but their curiosity has always been punished by loss of sight.

The natives look upon these mountains as divinities, and pay divine honours to them. The Ossets worship the Sigara, or the peaks of Brut Salsdi.

When the higher summits are named "white" or "snow mountains," the lower peaks are usually called "black mountains," especially when in the neighbourhood of the Black Sea or the Caspian.

Eastward from the Elbrus there rises a group of five mountains, which are very properly called Beshdagh (corrupted into Beshtau), for *Besh* signifies "five," and *Dagh* a mountain. In Russian the same group is called Pjatigora, from *pjat* five, and *gora* mountain.\* The peak in the centre is called Beshtovaja Gora. The Mashut is the highest of all; then follows the Gelesnaja Gora, or Iron Mountain; and then the Smeinaja Gora, the Serpent Mountain. Eastward from it lie Barbel, Shab Dagh, Dast Dagh, Barba Dagh; and in the neighbourhood of the Caspian, Besh Barnaki Dagh, or the Five-finger Mountain, 3,000 feet high.

The Kasbek is of volcanic origin, and its sides are covered with lava and scorizæ. Porphyry in the upper strata, and granite below, form the chief substance of the mountain, which changes into limestone or clay on the eastern side.

There are more than four passes, or passages, leading from Europe into Asia. Six bisect the more prominent part of the chain, but, in general, two only are used as roadways.

The first of these is the pass Dariels, which was first made use of by General Todleben, with his artillery, and was already known to the ancients as the Porta Caucasia. The other road leads along by the Caspian Sea, and through the Derbend valley, from Kisliar to Bakoo.

\* Pjatigorod is a very fashionable watering-place for the Russian exquisites in the summer season, on account of the mineral springs.  
—K. R. H. M.

The most convenient mode of reaching the Caucasus is by water. We must remark here that the Black Sea has not received its name from the colour of its waters, but from the storms that agitate it during the greater part of the year. The seamen of antiquity already feared the storms of the Pontus Euxinus ; and, indeed, innumerable catastrophes have taken place npon its waters. The most terrific shipwreck occurred in 1838, when several Russian war vessels struck and stranded at Soochoom Kaleh.

The Caspian is perhaps still more dangerous to navigate; and we shall have occasion at a later time to return to the subject.

As the Caucasus is washed by both these seas, it is not difficult for the Russians to support their power on both coasts, and carry on the war uninterruptedly. In fact, while stores could be transported to *them*, they might carry on a regular blockade, and prevent the enemy obtaining any supplies.

The results have not, however, equalled the expectations that had been formed ; and the expenditure for garrisons and ships has far outrun the amount calculated.

The Russians transport their provisions by way of the Volga, and obtain the war stores from Siberia ; but neither of the articles are of the best quality, since they go through the hands of so many agents, and their condition is much deteriorated before they reach their destination. Besides, it must not be forgotten that the English and the Turks find means, notwithstanding the

blockade, to supply the Tcherkesses with ammunition, by Soochoom Kaleh.

There is no sea without rivers which pour their waters into it. These rivers are as many canals by which the invader obtains entrance into the innermost part of the land. The rivers of the Caucasus, however, almost all of them, have a very narrow bed, and also are, for the most part, extremely rapid, so that they are but little calculated for navigation. Arising a little way from the sea, they dash over the stony bottom very rapidly. Besides this, they overflow great tracts of country in the spring, thus rendering them impassable for the Russian armies.

Another peculiarity of the Caucasus is its want of lakes, for, with the exception of one in the mountain Khoi, there is not a single lake in the country. The reason of this is, that the mountains are too steep and too close together to allow the water to collect and remain between them.

The three largest rivers of the Caucasus are the Kuban, the Terek, and the Kur. The first arises in the Elbrus, and after a course of 500 versts, it parts into three arms, of which two embouche in the sea of Azov, and the third in the Euxine. The Little and Great Selenshuk, the Laba and the Urub, fall into the Kuban.

The Terek flows from the Kasbek, and is 400 versts in length. It bisects the Pass Dariels, divides the territory of Kabardah into Great and Little Kabardah, and falls into the Caspian Sea near Kisliar. Its chief tributaries are the Malka and the Suntska.

The Kur traverses a distance of 500 versts. It is the deepest of all, but in the greater part of its course is very narrow. It arises in Turkey, amidst the mountains of Kars, divides Georgia into two parts, and falls into the Caspian Sea near Saljan.\* The Araxes flows into the Kur near Ishebad.

The Rion passes through Immeretia and Mingrelia, and falls into the Black Sea after a course of 200 versts, after embodying the Horse River, Tsheni Tchale, and the Kririla, near Pote.

The Koissu passes through Daghestan under the name of Andi, Avar, Kara, Kasikumik, Koissu, and Sulak.

The soil of the Caucasus is not so fertile as it might be with proper culture of the earth, and under a less unfavourable aspect of political contention. It possesses a great treasure of mineral wealth, which up to the present time has been but little worked.

The forest lands are magnificent and grand, and among the various species of trees may be found oaks, beeches, chestnuts, nut and fig trees, and besides these the mulberry grows wild, and in abundance; peach, apricot, apple and pear trees are carefully kept and planted.

Among the corn species of the country the Derbend wheat is in especial favour, on account of the size of its grains and fertility. Rye, barley, and oats, as

\* Mentioned in the following ancient writers:—Strabo, xv. p. 729; ed. Wessel.; Ammianus Marcellinus, xxiii. c. 6, p. 375; *Ælian*, Var. Hist. i. c. 33.—K. R. H. M.

well as tobacco, are also grown, and every kind of kitchen vegetable flourishes. The inhabitants of North Caucasia sow wheat, barley, oats, and maize.

In the animal kingdom we must first mention the horses, famous for their agility and endurance, as well as for their beautiful form. The mountain oxen are harnessed like the donkeys and mules, or employed as beasts of burthen. The sheep are mostly of the Kalmuck breed, with thick pendant tails of fat. Among the wild beasts of the Caucasus must be reckoned bears, wolves, jackals, panthers, boars, foxes, stags, antelopes, wild oxen, wild cats, and very large moles. Pheasants are shot, and caught in numbers with nets, among the dry reeds, and in the bushes and forests. There are also eagles of the ordinary size, different species of vultures, falcons, wild pigeons, ducks, &c.

We will close this chapter with a short description of the chief towns of the Caucasus.

Tiflis was built, according to Georgian chronology, in the year 455 of our new era. The ancient city lay on the right bank of the Kur, and was destroyed by the Persian Shah, Aga Mahommed Khan. The new city, which is situated on the eastern bank, has only existed since the Russians settled here. Its name, Tiphlissi, is derived from the hot springs and mineral waters which arise under a bridge at the entrance of the town.

Tiflis has above 30,000 inhabitants. In its general appearance it has some resemblance to Prague; and in social observances, life and activity, it is like Cairo.

The streets are not as handsome as the squares and markets. There are forty-three churches in the place, but the Georgian and Armenian cupolas are conical, and not round, like those of the Russian churches.

The palace of the governor, in the new town, is a handsome building. It is constructed from the ruins of the ancient palace of the Georgian kings, and the gardens belonging to it are open to the public on Sundays. The theatre, which was commenced some time ago, is now most probably completed. There is also a botanical garden, although it requires many alterations for the better before it will deserve that name. The bezesteen and the charis, which are the rendezvous of all the races of the population, form an interesting and extremely attractive sight. Here one may see the Georgians and the Armenians, the Immeretian and the Circassian, the Russian warrior and the Tatar, all different in costume and aspect. Here Europe and Asia commingle, and exemplify the contradictory nature of the physiognomy and language. Turks, Tatars, Spanish Jews, and German colonists carry on their business here. The mechanics are at work in the streets beside the tradespeople who are selling their wares.

The Georgian, with her black eyes, finely-arched nose, and rouged cheeks, looks better at a little distance, either with or without tshadra (veil), than in the neighbourhood.

Ida Pfeiffer is quite right when she says that the Persian harems are more beautiful than the Turkish, although there are so many Circassian women in the

latter. The Persian lady is in fact the Frenchwoman of the East, from her grace, while the regular features of the Circassian give her a claim to be considered the Italian.

There is no want of wood in Georgia, but great scarcity prevails in Armenia, and in the neighbourhood of Bakoo. This may be the best place to mention the mode in which the inhabitants of the Caucasus warm their dwellings. Stoves are altogether unknown, and chimneys are not in general use. In order to afford warmth to the persons coming into the house, they place a vessel full of glowing ashes under a table covered with a carpet ; those who enter immediately seat themselves at it, and soon become warm, as the shoes are of very slight material : although this method of warming is not devoid of disadvantages.\*

On the road from Tiflis to Kutais, the town of Tzcheta, the ancient capital of Iberia, is situated ; and beyond it Gori, which was formerly a more important city than Tiflis. Gori lies on the Leachra, the waters of which are prized the more as that of the other rivers is bad and unhealthy.

A tradition, worthy of record in this place, concerns the women in Gori.

Allah, says the legend, desired to people his celestial harem with the most beautiful daughters of earth, and therefore commissioned an imam, who was a connoisseur of female beauty, to select for him forty of the

\* The same custom prevails in other countries, such as in Hungaria, and along the Danubian shores.—K. R. H. M.

loveliest. The imaum went to Fraungistan, to the land of the Inglees, where he seized the king's daughter, and took her away with him.\*

The English king pursued him; but Allah, who protected his servant, threw dust in the eyes of the enraged and outraged monarch. From England the imaum went to Germany, where he also selected some beautiful girls; but when he came to Gori, he himself fell in love with the one he had chosen there, and remained with them. Allah punished the treason of the imaum with death, but the beautiful girls all remained in Gori, where they helped to continue a beautiful race of mankind.

Kutais is the metropolis of Immeretia, and is situated on the Rion. The antiquities of the town render it memorable. These are found in the neighbourhood, and are very often given out to be something very different from what they really are. For instance, the mausoleum of King David is shown in the monastery of Gelati, and the half of the iron gate, which the inmates of the convent assert was brought by that king from Derbend, although the Koptic inscription upon it dates from the time of the emir of

\* Strange to say, the present editor has ransacked the Harleian and Cottonian MSS. in vain to find any English contemporary record of the event. The editor is in hopes, however, of finding it where the lost books of Livy are said to be concealed. The editor is induced to refer the narrative to the military portion of the navy; and imagines the monarch to have been Old King Cole.  
—K. R. H. M.

36 REDOOT KALEH. SOOCHOOM KALEH. ANAPA.

Tabin, and says that it was brought from Ani, the ancient capital of Armenia. This half of the gate is thirteen feet high and six broad.

In Mingrelia there is no place deserving the name of a town. Even Sukdide, which is the winter residence of the prince, and Isalchino the summer residence, are nothing but poor villages.

Redoot Kaleh is a bad harbour, which was opened in 1827. The Russian government pay annually 2,300 silver roubles to the prince of Mingrelia, for permission to trade there.

Soochoom Kaleh, lying in the territory of Abchasia, is far better. In the year 1810 it was conquered by the Russians, and by the treaty of 1811 it ought to have been surrendered with other places to Turkey. But, in compliance with the inevitable policy of Russia, and in consequence of the war taking a more favourable turn in 1812, counter orders were transmitted to the Euxine not to surrender the ports seized. But the order was too late for all the places except Soochoom Kaleh, which was therefore not given up, and remains to this time in possession of the Russians.

Isooksa, the capital of Abchasia, is a place of no importance whatever.

Anapa was built by the Turks in 1784. Six years afterwards General Bibikof attempted to storm it, but was repulsed. In 1791, however, it was taken by General Gudowitsch after a siege of six weeks; and on the 29th of April, 1807, the Russian troops, under Traversey and Pastoshkin, forced it to surrender in one

day. It was subsequently taken in 1809, and for the last time in 1828, by Prince Menschikoff. By the treaty of Adrianople, Anapa became definitively the property of Russia.\* In the Turkish time this was the head-quarters of the Circassian slave-trade.

Erivan is the capital of Russian Armenia. The fort was built in 1582 by the Turks, and conquered by the Persians in 1604, who strengthened it to such an extent, that the Turks in 1615, as well as the Russians in 1804, were obliged to raise the siege without any success whatever. But Paskiewitsch was more fortunate in 1827, for he was assisted by the Armenians, who desired to be under Russian dominion, in consequence of identity of religion. When a cannon-ball dropped into the middle of the cathedral, where the inhabitants had taken refuge, they were seized with superstitious terror, refused to defend themselves any longer, and surrendered.

Formerly there were two Armenian churches here very beautifully constructed, of gay burnt-clay bricks. The Russians turned one into a Russian church, and the other into an arsenal. The ancient harem of the serdar of Erivan has been made into barracks, and in the very place where formerly odalisks rested mid flowers and perfumes, you may now see the Russian soldier, with his peculiar flavour. The city itself is

\* See Article IV. of the treaty of Adrianople, 24 September, 1829, p. 12, and p. 50 of "Treaties (Political and Territorial) between Russia and Turkey, 1774-1849," lately published by Government.—K. R. H. M.

dirty and badly built ; but from the citadel there is a magnificent view of the vicinage. In this citadel there are very handsome rooms, adorned with mirrors and the portrait of the shah of Persia.

Stavropol, the capital of Trans Caucasia, was founded in 1777, but did not attain the rank of a city until 1785. It lies high and healthily, and defends the territory between the Kumak and the Kuban. Every year two fairs take place here, at which there is much interchange of commercial wealth. Near the city is a prison, where all the criminals of the province are sent ; here they labour in the open air, and the majority are laden with heavy chains.

Stavropol lies on the river Atshile, and is surrounded with Kalmucks, Noghai Tatars, and Kossack stanitzas. The garden, a portion of the governor's house, is indebted for its beauty to General Emanuel. This city will, at some future time, become important, but is, at present, of little account.

The government of Stavropol is composed of four districts : Stavropol, Pjatigorsk, Mosdok, and Kisliar.

Mosdok, built in the year 1764, on the frontiers of the Kabardah, contains 4,500 inhabitants, and lies upon the Terek.

Kisliar was built in the time of Empress Anne, and is seventy versts distant from the Caspian Sea. Its name is derived from that of a branch stream of the Terek, and signifies "a drowned maiden," in the Tatar language. Kisliar contains 10,000 inhabitants, and its commerce is of considerable extent.

Pjatigorsk is well known on account of its mineral springs.

Georgiefsk has lost its importance since 1822, when the seat of government was removed to Stavropol, and Pjatigorsk became the capital of the district. Mosdok has also lost much consideration, since the high road to Tiflis was removed to Stavropol.

Bakoo, or Badkoo, signifies "wind mountain." It is indeed, continually exposed to a bleak north wind, and the climate is generally of the worst. The town numbers a population of 4,000, a garrison of 400, and contains 800 houses. The fortress of Bakoo, erected by Peter the Great, is somewhat strong, and was formerly washed by the sea, which has receded here to a considerable extent. The harbour is good, and the bezesteen handsomer than that of Derbend. The Maiden's Tower is a singular building, and was erected to guard against the inroads of the Turkmans on the eastern shore. Both shores of the Caspian were formerly united by an isthmus, which divided it into two seas, and led by way of the island of Nargin; but at the present day, the water is very deep around this island. It also would appear that there existed, in ancient times, a city named Schava, but which has quite disappeared. Bakoo has a considerable commerce with Persia, whence it obtains silk, carpet, and the wines of Schamachi.\* These wines

\* In 1824, Bakoo imported goods to the value of £44,632; in 1831, £74,447; but the export trade, which in 1824 amounted to £53,514, fell by 1831 to £23,240.—See Commercial Tariffs and Regulations of Russia, pp. 253, 254.—K. R. H. M.

have considerable resemblance to those of the south of France of better quality, and their preparation demands more attention than is usually bestowed upon them.

Russian goods are very dear in Bakoo, but fruits are very cheap. Grapes are sold at little more than one penny per pound, and a bucket of wine is about four shillings and sixpence. Vegetables are rare, and, as there is but little meadow land, provender for milch cows is extremely dear. In the neighbourhood of the place much naphtha is found, and it is employed by the natives for a purpose that would find but little popularity with our fire-brigades—viz.: as a covering for the roofs of the houses; although, even under these circumstances, the spring rains sometimes penetrate into the houses themselves. Instead of candles, naphtha is burnt here, the smell of which is very unpleasant. As wheat is not cultivated here, the bread is not of the most excellent quality.

Twelve miles from Bakoo, on the peninsula Apsheron, is the camp of a tribe of Indian fire-worshippers. They keep constantly burning a yellowish flame, which springs from out of the ground. It is free from the unpleasant properties of the naphtha, and seems to be fed by hydrogen gas. On the walls of their temple flames may be seen; and within, the place is sown with little flames around a monster flame. If atmospheric air be compressed and brought into contact with this fire, a tremendous explosion is the consequence. These Indians amuse themselves by entertaining and discomfiting their visitors after this fashion.

Derbend contains 1,800 houses, and 28,000 inhabitants. The climate is deadly for the Russian garrison, and every year almost half of the force dies of fever and infectious diseases. The population are mostly Tatars. The city has a very picturesque appearance. It is situated along a narrow isthmus toward the mountain, is surrounded with a wall, and furnished with a citadel. The palace of the shah lies in ruins, and there are a number of Medshehs scattered throughout the town, the minarets of which have a fine effect.

Kuban, on the river of that name, is the principal place in the most important district of Daghestan. This district contains about 300 villages.\*

\* See Appendix C. for a Geographical Gazetteer of the Caucasus.—K. R. H. M.

## CHAPTER IV.

### THE RACES OF THE CAUCASUS.

*Population—Beauty of the Circassian race—Origin and significance of the name Tcherkeas—Adighes—Lazes—Tchetchenzes—Abchasians—Ubiches—Tchigetes—Ossets—Suanes—Ingushes—Kabardians—Karatches—Balkars—Risinglis—Georgians or Grusinians—Immeretians—Mingrelians—Armenians—Tatars or Noghais—Kumiks—Kossacks—Magyars—German colonists—The Egyptian Mamelukes.*

THE population of the Caucasus is only to be given approximatively, for the Tcherkesses laugh at the custom which other nations have of counting people like heads of cattle. The Russian lists are only valuable as far as the subdued tribes are concerned, and the population of the whole isthmus is estimated by various writers at amounts ranging between one and a half and three millions. The truth, as in most cases, will probably be found in the midst; and after a diligent comparison of the authorities, we are inclined to think the nearest approximation to the fact to be a little more than two millions.

But if the number of Tcherkesses capable of bearing arms could be extended to seven hundred thousand at the beginning of the war, such can no longer be the case, as the Kabardah takes no part in the combat at the pre-

sent time. This number might admit of accepting as verity the alleged three millions and a half of population, if it could be believed that *all* the persons capable of bearing arms were really warriors. This, however, is far from being the case ; for although even women are now and then seen fighting in the ranks of the Tcherkesses, the peasants are only exceptionally required to carry arms ; and the population of three millions under the administration of the central government of Tiflis, can only be computed by the additions of all those tribes acquired by Russia from Turkey and Persia.

The greater part of this population is either at peace, or in alliance with the Russians.\* The Armenians, the Georgians, the Mingrelians, and the Immeretians are on the Russian side, where the conquerors have formed a militia among the Ossets and Georgians ; and the number above mentioned may well be curtailed and stated at seventy thousand.

If the term Caucasian race, which has been applied to all Europe, were understood to signify that all Europe derived its origin from the Caucasus, this would be a gross error ; for the Caucasus can never have possessed a population adequate to the colonisation of all Europe.†

\* This statement requires very strong confirmation.—K. R. H. M.

† Nor has it ever been so understood. The term, introduced by Blumenbach, and continued until more enlightened views overthrew it, was a happy expression at that less advanced period of ethnological science. It implied what it was designed to imply, and was understood ; and, indeed, although our knowledge of

Besides this, many of the present races of that country sprang from another family; and we only designate the white race by the expression.

The beauty of the Tcherkesses, which is certainly astonishing, has notwithstanding sometimes found too enthusiastic encomiasts; and their fame, which has been so spread abroad, belongs rather to the higher classes and to the women, for the greater mass of the population is not wanting in ugly and deformed persons, such as we find in other lands, although, perhaps, not altogether to so large an extent. The Circassians have succeeded in avoiding all mixture with other races more than other nations have been able to do; and it is very worthy of remark, if such a mixture have taken place, the Circassian blood has continued dominant, and the other class has benefited by the circumstance. No trace has remained of the residence of the Kabardians in the Crimea, or of the union between the Kazars and the Tatars, while the Circassian women have materially improved the beauty of the Turks and Russians.

This fact is most confirmed on the Stanitza Tchermenaja, where the original colonists, Russian soldiers, seized Tcherkessian women; and here may be found a race excelling all its neighbours in beauty of person.

We will now enumerate the various Caucasian tribes, and begin with the remark that the Circassians do not call themselves Tcherkesses—a word which, in

facts is much increased, our scientific ethnological nomenclature has not, with a few distinguished exceptions, been made exact enough.—K. R. H. M.

the Turkish, has the signification of robbers or cut-throats. In other tongues the word is a corruption of Kerketes, the name by which one of the most extensive races of the Caucasus was known in antiquity. *Tcher*, in Persian, means warrior, and *kes*, some one. The Russians designate as Tcherkesses all the mountaineers of the Caucasus, who are divided into many tribes, among which the Adighs or Adechs occupy the first rank, and are looked upon as the purest Circassian race. The Pagans are far more numerous among them than the Mahomedans; and the nobles and princes only acknowledge the faith of Islam. The peasants adore a god of thunder and war—Thibleh; a god of fire; a god of water; a god of forests; and a god of travellers. They observe the law of blood vengeance, exercise hospitality, and admit the sacred character of asylums, as among all the Circassians. Unmarried and fat persons are accounted shameful. The princes divide the land among the people. The warriors are a peculiar caste; and although all the peasants wear arms, they only go into the field on extraordinary occasions.

These different classes are distinguished from each other by the colours of their slippers or shoes. The princes wear red slippers; the nobles, yellow; and the peasants, black.

Before marriage the young girls wear a close-fitting deer-skin dress, which the bridegroom cuts open with his knife on the marriage-day. Their slaves are prisoners of war. The Adechs are natives of Kuban, and Anapa is the most important place in their country.

The Lazes inhabit Daghestan, and are most irksome to the Russians. They, too, subdivide themselves into several tribes, and their total number is about four hundred thousand.

The Tchetchenzes number at most twenty-five thousand souls, but are notwithstanding in continual revolt against the Russians, by whom they are frequently repulsed, but immediately break out again.

The Russians have attempted to write the Circassian language with Turkish letters; but the universal medium of intercommunication between the tribes, who almost all possess a language of their own, is the Tatar, or also the Turkish.

The Abchasians not only differ in race from the already mentioned tribes, but also in their manners and customs. Less warlike than the Circassians, they are also more disposed to submit to the Russians; they are, however, the most ancient inhabitants of the Caucasus, and it is asserted that they sprang from the Abyssinians. In religious matters they are indifferent, and although Christianity was introduced among them in the time of the emperor Justinian, their religion is nothing more than a medley of heathenism and Islam. Most deeply do they venerate the oak. The monarchical principle has taken deepest root among them, but the present dynasty are more Russian than national.

The Ubichs and Dshigets form the allegiance of the Saporogs or Schapsugs,\* and are two warlike

\* This Schapsug league seems to be a modern instance of the

races, dwelling along the coasts of the Black Sea. They have triumphantly repulsed, as will be related at length in another place, many attacks of the Russians, taking some of their forts in reprisal.

The Ossets are the Jazüges of the Russians, and therefore a Slavonian race. In the time of the empress Elizabeth, an attempt to convert them to Christianity was repulsed. It is no longer the case, for the number of converts is now considerably larger than that of the whole population. The reason of this somewhat singular fact is, that, induced by the rewards offered by the Russian government, consisting of a silver rouble, a silver cross, and some pieces of clothing, one and the same individual made a good business by allowing himself to be converted at different times and places—a piece of swindling which was very easy under the lazy system of registration practised by the Russian priests. Notwithstanding however, the numberless conversions of the Ossets, they are one and all excellent Mahomedans.

At the foot of the Elbrus, on the river Inkár, and for an extent of about 40 geographical miles, is situated the territory of Suanethia—a territory where the winter is nearly nine months long.

The Suanes, inhabitants of this country, are tall, strong, and capable of enduring great hardships and ancient alliances, formed like those of the Franks and the Marcomanns. See the learned observations of Dr. Smith on the subject, in his splendid edition of Gibbon's "Decline and Fall," vol. i. p. 370, note a.—K. R. H. M.

heavy marches. They are industrious and peaceable, if the land yield sufficient for their subsistence ; under other circumstances they robbed and plundered, or sold their children into slavery.

As among the Abchasians, many Christian temples are found in their land, and they are attributed to Queen Thamar of Georgia. The Suanes have, however, but little religion—perhaps none at all. Quite contrary to the customs of the Lazes, the Suanes conceal their women carefully. Polygamy is, however, not allowed among them, and every one is bound to marry his brother's widow.

The Ingushes are also heathens, although traces of ancient Christianity may be detected among their habits and customs. In fact, they keep the Sunday, and some other holidays of the Greek Church. They believe in the immortality of the soul, and in a future state of existence ; while the Suanes hold the faith of metempsychosis, or transmigration of souls.

The Kabardah is divided by the Terek into Great and Little Kabardah. This country, easy of access for the Russians, has been wholly subjected to their rule, but the inhabitants are, nevertheless, good Mahomedans at heart. Their customs have much similarity with those of the Adecha, and their princes are of Arab descent. The Russian Czars regarded themselves as lords of the Kabardah already in the time of Louis XIV.

The Karatschai, the Balkars, and the Risinglia, state themselves to be descendants of the Magyars ; but their

language is as different from the Hungarian as from the Osset; and as to a physical resemblance to the Magyars, it is also evident among the Kos-sacks.

The Georgians, designated by the Russians Grusinians, have never been converted to Islamism, on account of their especial fondness for wine and swine's flesh; yet the Georgians of the district of Achal Ziche, in Armenia, have been forced to it, while the Armenians continue to enjoy complete freedom, even in religious matters.

The Georgians are an agricultural people, and their ploughs are often drawn by ten or twelve oxen or buffaloes, while their dwellings remain in the most miserable condition. They cultivate silk-manufacture, and have large herds of cattle. Their bridges over the Kur are of the primitive fashion of the time of Cambyses. The skins of animals, of a similar kind to those used to contain wine, are sewn together, inflated, and carefully closed. Then they are fastened together with cords, so that they cover the water from one side to the other; then, finally, boards are fastened to them.

The Georgians soon arrive at a marriageable age, and old age quickly follows. The girls marry in their eleventh year, and have children. The costume of Georgia is something between that of Persia and Circassia. The upper garment is called *kuba*, and covers the *arholuk* and the *sharwali*, which has also become the custom of Russia. Their shirts are made of silk or

cotton. The Georgians dye their hair, and evince as much proficiency in the art as the Persians.

The Immeretians, as well as the Georgians and Mingrelians, belong to the tribe Kartuell, although their languages are very dissimilar. The Immeretians wear the Persian costume, with the exception of the cap, which among them consists of a cloth, sometimes embroidered with silver peculiarly cut out for the purpose and bound under the chin with a string. This cap, which is in the form of a leaf, only covers the top of the head, and is no security from the cold. But this deficiency is partly obviated by their long thick hair, which they dye red, while the beard is dyed black. The Immeretians make wine, and are fonder of it than even the Georgians. Their drinking-parties are always solemnized with pious songs. Their dances, like those of the Circassians and Persians, do not consist of steps, but only of motions and simple movements of the feet. Although professing Christianity, they pay honour to idols, and sacrifice animals more especially on the graves of the dead.

Le Chevalier de Gamba, who dwelt a long time in Kutais, asserts that he first made the inhabitants acquainted with wheat. Before this time, maize alone was known. At the present time, the Immeretians of Kukuruz just prepare as bad cakes as those of Daghestan.

Mingrelia was the Colchis of the ancients. The ruins of old buildings are still found, but the rivers seem to contain no more gold. The country is poor,

and only bears a species of wood named *technai*, which is very hard, and excellent for the construction of ships ; the inhabitants might, however, use it more profitably than has been the case until now.

The princes of this country, who are named Dadiani, and are devoted to the interests of Russia, do not bestow one thought upon the well-being of their subjects, and the people vegetate quite unacquainted even with the most common necessities of life. The country has made some progress, however, since the time of Schardin, who found them even ignorant of the use of money.

As to the Armenians, the two provinces of Erivan and Nakshevan were incorporated with Russia by the treaty of Turkmantchai, and are part of the government of the Caucasus. The Aras or Araxes is the southern frontier of Russian Armenia, which contains a population of 165,000 inhabitants.

The Armenians by their commercial tact have gained great reputation. In fact, they are not only the sole tradespeople throughout the greater part of the Caucasus, but have important colonies throughout Russia for commercial purposes, amounting to a total population of 400,000. A Turkish proverb says that it requires one Kopt, two Greeks, and three Jews, to outwit an Armenian ; and when Peter the Great was asked if he would allow the Jews to settle in Russia, he replied that they might come and see if they could get any profit out of the traders already established.

A very large tribe of the Caucasus is that of the

Noghai Tatars. Klaproth and Bodenstedt assert that the Russians inaccurately designate several Turk tribes of the Caucasus under this name, and desire that they should rather be called Turkomans, or Turks. But what are the Turks themselves more than Tatars? The Turk is only a Tatar ennobled by the intermixture of Circassian blood, and the Turkish language is in reality nothing but Tatar, only much more beautiful, as the Turks have adopted the excellencies of the Arabic and Persian languages. Tatars and Turks understand each other; but the Tatar is no written language, while there is a written Turkish, which is spoken by many of the Tatars of the Caucasus, and is regarded as a mark of higher breeding.

The Caucasian Tatars, or Noghais, are of pure Tatar blood. Their name is derived from Noghai, a descendant of Dshingis Khan, who founded a mighty empire on the northern and eastern coast of the sea of Asov, towards the end of the thirteenth century. At a later time he carried on war against the Circassians, with the co-operation of the Russians of Tmutorukan, who acknowledged his sovereignty.

After the conquest of Astrakhan in 1557, a portion of the Noghais entered the Caucasus, expelled the Circassians, and settled on the Kuban under the name of the Black Noghais. When, in 1771, the Crimea became Russian, more Tatars joined their comrades, so that their number is now about 70,000.

The Kumücks live in Daghestan. A populous and industrious *aul*, named Andri, is the chief place of

their country. The Russians have built the fortress Wensnapnaja in the neighbourhood of this village. There are now about 20,000 Kumücks, and their territory extends to the Schamhalad of Tarku. The chiefs of both territories are in the pay of Russia.

No slight portion of the population of the Caucasus is formed by the Kossacks.\* The first five stanitzas, or villages, were founded by Peter the Great in 1711, on the Terek. A year after that, Peter had the fortress of the Holy Cross built on the Sulak, which was, however, razed in conformity with the treaty of Belgrade, and the garrison shifted to Kisliar. At a later time Don Kossacks, one family of each stanitza, were sent to the Terek ; and from the method in which the colony had been formed, they received the name of Family Kossacks (Semeini).

In 1770 Kossacks from the Volga followed ; and after the treaty of Kutschouk Kainardji, the fortresses of Georgiefsk, Jekaderinograd, Stavropol, Moskof, and Dousk were surrendered, and garrisoned with Kossacks from the Volga.

In 1794, the line of the Kuban was extended from Georgiefsk to Redoot Nedreman, and strengthened by six new stanitzas. In 1798, some new redoubts were erected along the Malka ; and in 1805, the Kossacks, known as Lesser Russians, founded four new stanitzas between Ustlabinsk and Kawkask. In 1833, two Kossack regiments from the Ukraine (out of the four kept up by the nobility of that land, at private

\* See Appendix B.—K. R. H. M.

expense, for the Polish campaign), were sent to the Line; and the inhabitants of thirty-two villages were made into Line Kossacks. In 1837, 10,850 men were added. Now there are not less than 40,000 Kossacks, of whom one-sixth follow the course of military operations. These Kossacks wear the mountain Tcherkess costume, and follow the Circassian system of warfare, and are therefore more terrible than the Russian regulars.

Formerly there used to be a Hungarian colony named Magyary, in this district; but even the ruins of the city—founded, according to Klapproth, by the Arabs, in whose language the word Magyar signifies colonist—have altogether disappeared, as the Russian government has employed the stones in the construction of the fortress of Jekaterinograd.

At a distance of twenty-five versts from Olu Magyari, we find Kiss Magyari, or Burgundy Magyari, founded by General Skarjynski, formerly governor of Astrakhan. He called the place Burgundy, on account of the wine grown here, and which tasted almost like Chambertin, as the Empress Catharine II. found herself; and therefore commanded the general, in making him a present of the place, to bestow this name upon it. It must not, however, be omitted here that the vine whence the wine is made was actually transplanted from Burgundy.

The German colonies in Trans-Caucasia were commenced in 1818 by Swabian emigrants, whose number now amounts to 4,000. Helenendorf is the most popu-

lous, although not the most flourishing of the villages. Katherinen-feld is in a more favourable condition, and the nearest one to Tiflis is New Tiflis. These Germans supply the markets of Tiflis with butter and vegetables.

Very interesting for the estimate we are to form of the Circassian character is the little-known fact, that the Egyptian Mamelukes were of Circassian origin. Melek Shah, who was jealous of his vassals, sent for a number of Christian slaves from Circassia and Mingrelia. Of these he formed an army, and, as they continued to be slaves, they obtained the name of Mamelukes. The Mamelukes were totally inefficient against the *carrés* of the French; and for the same reason, the Circassians can do but little against the Russian columns. Napoleon is said to have remarked,—“A single Mameluke is as serviceable as ten French cavalry soldiers; but one hundred infantry will cause a thousand Mamelukes to fly.”

There are still a large number of small Caucasian tribes, which, however, it is not material for us to enumerate here.\*

\* A somewhat complete review will be found in Appendix A.  
—K. R. H. M.

## CHAPTER V.

## THE WAR IN THE CAUCASUS.

*King Mithridates—Prince Swiatoslar—Ivan IV.—Czar Alexis Michaelowitsch—Peter the Great—The Empresses Anna, Elizabeth, and Catherine II.—Paul I.—Prince Zizianoff—General Jermoloff—Amulad Bey—Paskievitsch—Pankratieff—Wiljaminoft—Sass—Rosen—Kasi Mullah—Hamead Bey—Schamyl—Storming of Achulko—Visit of the Emperor Nicholas to Tiflis—General Grabbe—Second storming of Achulko—General Anrep—Rajefski—Prince Dolgoruki—Reidhardt—Woronzoff—Defeat of the Russians in the forest of Itchkeri—Change in the plan of military operations—The Czarowitzch—Hopes for Circassia at the present juncture.*

THE successors of King Mithridates were ejected from the kingdom of Bosporus by Russian princes, who remained in possession of the Caucasus until the arrival of the Huns.

The Russian prince Swiatoslar, founded Tmortorukan; and the Russians succeeded in establishing themselves in Western Caucasus, until they were driven out from thence by the Polovzes, in the beginning of the eleventh century. They did not again enter the Caucasus until the sixteenth century; but on this occasion they approached on that side opposite the *embouchure* of the Volga.

The Circassians fought under the standard of Ivan IV.

before Astrakhan, and in Liefland. In 1586, the Russians founded the city of Tjumen, on one arm of the Terek, at the place where it falls into the Caspian; but two years later they abandoned it again, at the desire of the Sultan Selim, who had been instigated by the Tatars to remonstrate; and the Kossacks took possession of it, calling it Tarki.

About the end of the sixteenth century the Russians built the fortress Koissa. In 1604 they were expelled from Daghestan by the Turks, and their leader Butorlin was murdered. Tarki remained true to Russia. This took place under the Woywode Golowin, who withstood in Astrakhan the pretensions of the false Demetrius. In 1792, Persia gave up the eastern and southern shores of the Caspian to Russia.

The chief, or, at any rate, the least hazardous conquest of the Russians in the Caucasus was that of the Immeretians under Czar Alexis Michaelowitsch. Alexander, czar of the Immeretians, who assumed the title of King of Kings, determined to follow the example of Alexander II. of Kachetia, and surrender himself and all his dominions to Russia. He therefore, in 1650, took the oath of allegiance to the czars of Moscow, and all the assembled people swore to be their faithful slaves. But Mingrelia and Immeretia were not formally proclaimed Russian provinces until the time of the Emperor Alexander I.

As some Russian merchants had been murdered in 1711 by the Lazee, Peter the Great marched ten years later against them with twenty thousand men, who

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were transplanted thither by way of the Caspian, and provisioned by the vessels on that sea. He vanquished the Lazes; founded Fort Swiatoi Krest (Holy Cross), on the Sulak; took Derbend; ordered troops to be landed at Bakoo, and indicated the proper localities for Russian forts.

The Empress Anne lost all her possessions in the Caucasus again, and founded Kisliar on an arm of the Terek of the same name, the frontier, at that time, of Russian territory in the Caucasus.

Czarina Elizabeth sent missionaries to the Ossets, who built a church, but made few proselytes.

Czarina Catherine II. extended the Russian territory on the Caucasus to a considerable extent. She took possession of the Kabardah, and founded Mosdok. The Saporogs, who had joined the Turks, at length allied themselves to the Russians, and settled along the Kuban and the Terek.

In 1780, Potemkin made an inroad into Pjatigorsk, and in 1784, Constantinogorsk and Wladikawkas were built. In 1785 General Lazarev conquered both Omar Imaum, and Alexander the Georgian Czarowitsch, at the river Tora; and Georgia was thus definitely annexed.

Anapa and Soochoom Kaleh were then in the possession of the Turks, who sustained a garrison in these places. Their forts were taken during the wars with Turkey; but were afterwards restored to the Sultan.

Georgia, desolated by the Persians and Lazes, allied itself with Paul I., and was subsequently proclaimed a Russian province; and in 1813 the Genoese Scassi

established factories in Gulendjik, and in Pahad. But these factories were destroyed by the Circassians, and war recommenced.

Prince Zizianoff, a native of Georgia, and a general officer in the Russian service, proved that more was to be accomplished by a wise and cautious policy than by harsh measures. He brought Abchasia under Russian administration, and strengthened himself by a wise government. Besides, this, he seized the fortress of Gangia, on which he bestowed the name of Elizabethopol. On the 8th of February, 1806, he was murdered by the Persians in a faithless manner, just at the time he was marching forward to receive the keys of the fortress of Bakoo. He lies buried in the cathedral of Tiflis, under a monument erected to his memory in 1812, by order of Marquis Paulucci, the governor of Georgia.

About that time, General Jermoloff undertook the command in the Caucasus, and has left behind him the reputation of an able commander. Still, it must not be forgotten that in his time hostilities had not become so considerable as they are at the present time, because the Circassians themselves were then divided by intestine war. Jermoloff acted in a magnanimous and liberal manner towards the allied tribes, but was terrible and unpitying towards the hostile people.

The Schamyl of that day was Amulad Bey, who incited Daghestan to revolt. He was taken prisoner, but his life was spared. The first opportunity that presented itself to him he made use of to regain

## 60 TCHERKESS MULLAH IN GREKOFF'S CAMP.

his liberty : Jermoloff set a price upon his head, and suppressed the rebellion. Amulad Bey, however, remained in concealment, and nothing was ever heard of him again.

In 1818, Jermoloff erected the fortresses of Grosnaja and Usnatschan Yurt in the Tshetschna or Tshetschennia ; but the Tschetschenzes got possession of Fort Amir Hadji Yur by a stratagem, and killed all the garrison. The two Russian generals, Grekoff and Lissanewitsch, came to lay siege to the fort. The Tschetschenzes defended themselves until their ammunition was exhausted, when they took to their swords and fought their way through the Russian camp. It was now found advisable to treat with them. One Mullah was admitted into the council of war. The fearless Tshetah entered into the proposed arrangement, but when the general spoke of treason and breach of faith, the proud chief retorted the charge, and vented his hatred of his oppressors in unmeasured terms. "Silence, traitor !" Grekoff exclaimed, " or you shall be hanged." " Do you respect hospitality thus ?" the other returned, mad with rage ; dashed upon the general, and passed his sabre through his body. Swords clashed, pistols resounded, soldiers rushed into the chamber, but General Lissanewitsch, one colonel, and two other Russian officers fell by the Mullah's hand, before they could cut him down. General Jermoloff revenged the death of his officers by destroying the auls along the Argun and the Sundshah.

After Jermoloff's recall, Paakiewitsch assumed the

command, and commenced a war against the Persians, which concluded by the incorporation of the provinces of Erivan and Naktshevan with Russia. In 1828, Paskiewitsch conducted the campaign in Asiatic Turkey, with some success; but in the Caucasus he had none. The expedition of 1831, against Abchasia, is barren of events, and he was called away for ever from the Caucasus by the Polish insurrection. His place was efficiently supplied by General Pankratieff. In the same year, however, General Pullah experienced a great reverse in the Devil's Pass—the Gibraltar of the Tshetshenzes.

General Wiljaminoff, who commanded the Trans-Caucasian army, inherited a portion of Jermoloff's popularity. He was a man of patriotic mind, in the Russian sense of the word, and died in 1839, while he was still in his command. He certainly lost many men in his expedition of 1834, against East Circassia, but he founded the fort of Nicolajefsk. His mode of publishing and extolling the power of Russia was often hyperbolic, and oftener absurd. For instance, he said that if the heavens were to fall, they could be supported by Russian bayonets.

General Sass made himself feared in the Caucasus by some bloody campaigns, and the Circassian mothers used his name in quieting their disobedient children. This had also been the case with Zizianoff and Medem, and Jermoloff was widely known as the Russian Devil.

General Rosen was the regular successor of Paskiewitsch, as governor-general of the Caucasus. In the

mean time the war had spread very much, especially since the appearance of Kasi Mullah, who, like the Prophet of Arabia, passed through the land with the standard of revolt in one hand and the Koran in the other. He excited Daghestan to rebellion, made an attack upon the more important Russian fortresses on the Caspian, such as Tarku and Derbend, and ravaged the neighbourhood of Kisliar. Besides this, he threatened an invasion of Tshetshenia ; but General Rosen determined upon striking a decisive blow against him, and to destroy his military power in Himri. He himself was at the head of this expedition (September, 1832), but the terrible honour belongs to General Wiljaminoff, under whose immediate superintendence the attack was made. The events of that attack formed the opening of our first chapter.

About twenty-five versts from Himri, stood the fort of Timur Khan Schura, so called after the aul built in remembrance of the far-famed Timur.

It was then thought that the battle in the Caucasus was now as good as ended ; but in Kasi Mullah's place we find Hamsad Bey ; and in order to protect Avaria from him, Lanskoi marched in 1834 again to Himri, the inhabitants of which place had espoused the cause of the new Mullah.

When they received intelligence of the approach of a Russian army, they strengthened themselves before the bridge over the Koissu, in order to retain for themselves an unimpeded communication with both shores of this river. About twenty volunteers stormed the

works at the head of a column—the enemy fled—and Himri was totally destroyed by the Russians. But it arose from its ashes as if by enchantment, and within two years left no discernible trace of the terrible fate that had overwhelmed it. Colonel Kluge, of Klugenaу, conducted this successful attack.

Schamyl's party and repute increased every day, and in order to impede his movements, General Fesi marched against the aul Tilile, whither the Bey had retired with his uncle Kibet Makon. This campaign is known as the Avarian expedition. After the Russian, to the great dissatisfaction of their Avarian allies, had turned Tshunsach into a fortress, they went to Andia, and appeared, on the 9th of June, 1837, before Aschiltach, an aul of 300 *saklias* (rock-huts), situated on a naturally fortified *terrain*, where 5,000 Circassians made the most obstinate defence during one day. The place was taken, but not without severe loss on the part of the victors.

The inhabitants of this village, as well as those of Tshirkada, had concealed their treasures in the grottoes of Achulko, whither also the family of Schamyl had fled. This place is a natural fortress, a rock-nest inaccessible on every side. When the Russians had thrown down the towers of Old Achulko with their artillery, a portion of the fort was carried, and sixty amanats (hostages) were regained. But Schamyl suddenly received an important accession of forces, and on the 16th of June, the Russians were obliged to withdraw. The Circassians pursued them with shouts of triumph to the

defile of Achalta, half an hour distant from Achulko. The sixth company of the regiment Kur, however, saved the division, by defending the defile until there was time to mount some pieces upon the heights, and to pepper the enemy from them. At the same time a battalion came up from Himri, and repulsed the mountaineers. On the 3rd of July, the Russians attacked Tilitle; the next day was a general assault, and the battle lasted the whole day. The 5th and 6th of July passed in treating with Schamyl, who gave his nephew, Hamsad, as a hostage, and promised faith, which, however, he only did to gain time.

In the same year, 1837, Czar Nicholas made a visit to Tiflis. The appearance of the Russian sultan did not have the effect upon the sons of the mountains that had been expected. He was then suffering from an inflammatory eruption on the face, and somewhat disfigured by it; and when he told them that he had powder enough to make their mountains fly up in the air, they told him in reply, that it could not be possible.

The emperor was very angry at the many irregularities of the officers in the Caucasus, and acted upon his wish to punish them, by tearing off the gold cords marking the rank of a general staff officer from the coat of Prince Dadianoff, son-in-law of the commanding general, and, in order not to hurt the feelings of the general too deeply, bestowing the rank upon his son. Still, this occurrence gave rise to mutual dissatisfaction. Rosen was recalled in 1838, and the Czar gave the command of the Caucasian army to

Lieutenant Golowin, who before this time had filled the post of minister of public instruction at Warsaw.

The new general, whose army was increased to seventy-five thousand men, determined upon another decisive blow, and instructed General Grabbe to take Achulko.

Achulko is a Tatar word, signifying a place of meeting in disturbed times. The Russians call it a castle, as it is closed on every side, is composed of a compact mass of rock, and is divided into two parts—Old and New Achulko ; the extent of which is only about two versts. On one side it rises perpendicularly above the Koissu to the height of six hundred feet, and on the other it loses itself in a wilderness of inaccessible defiles traversed by wild streams.

Schamyl had obtained experience by his former reverses, and fortified this terrible place more strongly still. In doing this, he made use of the modern discoveries in the military art, and erected high bastions, and formed subterranean passages at the most accessible points, with the assistance of foreigners. Not content with these tremendous preparations, he sent two divisions against the Russians, to harass and impede their approach. The first met the enemy near Buturnay, but was repulsed ; the second division, consisting of ten thousand men, fought them upon the 30th and 31st of May, near Arguani, but it shared the fate of the former force, losing fifteen hundred men.

Grabbe blockaded Achulko with eight battalions, who were reinforced by five others, on the 15th of

July. When three noble battalions of the count of Erivan's (Paskiewitch) were defiling through the pass, the officers said,—“To-morrow not two of these will be alive!” And, in fact, an attack which was made the next morning failed so signally that only a single battalion returned.

On the 17th of August the outer works of New Achulko were carried, and a murderous battle of five days ensued; but upon the 22nd of the month—the coronation anniversary of Czar Nicholas—the Russians entered Achulko.\*

General Grabbe despatched the son of General Golowin with the intelligence to the Czar, who immediately ordered medals to be struck in commemoration of this singular victory, and distributed among the soldiers who had taken part in it. Golowin, whose previous rank had been that of lieutenant-general, was promoted to that of full general.

In order to secure the conquered territory, it was resolved to erect a series of forts along the frontier. Only one of these, that of Girsel Aul, was ever completed.

As the amnesty promised to the Tshetshenzes could in no wise be performed after the threatenings of Schamyl, it was necessary to carry the war into their country. General Goloseeff undertook to do this, but

\* I should think that the date given above, especially when the five days' fight is considered, was very much “cooked” indeed. A modern example, this, of ancient disingenuousness.—K. R. H. M.

was routed at the river Walerik, although General Kluge of Klugenau subsequently defeated a division under the personal conduct, it was said, of Schamyl.

The year 1840 was rendered memorable by a succession of contemporaneous attacks made by the Circassians upon the various forts at the Russian frontier on the Kuban. The most important of all these they were also enabled to storm—that of Nicolajewski, commanding the Guelendjik; but at the fortress Michaelow they met with an obstinate resistance: and when all was lost, the Russians fired the magazine—destroying both themselves and their conquerors.

The Russian garrisons were very much thinned by the infectious diseases of the winter; yet the Circassians appear not to have made any considerable attack upon them during their sickness.

General Anrep, who succeeded General Rajewski in the command of the right wing, undertook to revenge the loss of Nicolajewski, and the destruction of Michaelow. He conducted an expedition against the Ubichs and the Dzigets, and did them some damage, by the assistance of his gun-boats. Ali Oku was killed; his grandfather, the veteran Hadji Dochum Oku, nevertheless renewed the contest, and the Russians were again forced to retreat.

In the spring of 1841, General Golowin, with a small detachment, of which a portion was left on the banks of the Koissu under Vogelsang, marched to Tsherkey, to Grabbe. This march has been considerably criticised, and yet the fate of Tsherkey was

decided by it ; for while the body of the army laboriously climbed the mountains under a storm of lead, causing Schamyl to a gradual retreat, General Vogelsang went over the river, and took Tsherkey ; but the price of his victory was his own life.

Tchetchenia was again laid waste ; but Schamyl made use of the time in which the Russians returned to winter-quarters, and collecting an army of fifteen thousand, invaded the allies of the Russians and threatened Kisliar. The colonel commanding at that place gave him battle with a thousand men and two pieces of ordnance, but was totally defeated. The commandants of Grosnaja and Tsherwenna marched against Schamyl with all their troops ; but he somehow prevented their combination, and defeated them signally, obtaining a very large booty, chiefly of cattle.

Intending to punish Schamyl for these victories, Grabbe, in the following year, changed the seat of war to the country of the Gorumlatians. The chief end of this expedition was to attain possession of Dargo, one of Schamyl's capitals ; the Circassian general, however, transferred himself to Andalal. The Naib Hadji Jagwia was defeated by the Russian advanced-guard ; and a detached corps, under Prince Argutinski Dolgoroucki, subjected the neighbouring populations, after taking possession of Tshirak and Kumuck.

Grabbe was only distant ten versts from Dargo when he gave orders for a retreat, his loss having been severe, in consequence of the continual harassments of the enemy, and the unusual heaviness of the march. But

in the forests of Itshkeri the Russian army was almost annihilated ; for the Circassians, on perceiving the retreat, were filled with new energy, and fell upon the enemy with redoubled vigour. A Russian drummer, who had fallen into their hands, was compelled to beat, and many Russian soldiers were thus led into the neighbourhood of their ambuscade. More than half the officers were slain, and the bands of discipline were nearly riven, when Russian courage revived at the sight of some cannon, which had been taken by the Circassians ; and after a fight, the column returned to the fort with the loss of eight thousand men.

The minister of war, Prince Tschernitscheff, was then present in Circassia upon a journey of inspection, and he beheld this crest-fallen return of the Russian troops. General Grabbe was recalled, although the Czar confessed that the blame was as much to be laid to the elements as to bad generalship. However, his commander-in-chief (Golowin) fell into like disgrace, and was superseded. He retired, and left his name to an important fort in the vicinity of the Caspian. His successor was General Reidhardt, who had been sometime governor of Moscow, while Golowin became governor of Riga, and subsequently senator of the empire.

General Sass, after a successful campaign, carried on chiefly by a vigilant system of spydom, was compelled to retreat from Protshnojokop, the Circassians having discovered and imitated his system of razzias.

General Golowin had spoken during the latter part

of his administration in favour of a defensive system of operation, a method which was afterwards pursued by Prince Woronzoff, after a similarly unsuccessful expedition against Dargo. To surround the enemy with a line of forts, to wait the course of events, and to confine the offensive operations to sudden excursions,—such was the policy now held to be the most effective.

Up to this time, the want of success and the continued defeats had been ascribed to the jealousy that existed, not only between the several generals, but between them and the governor. It was for that reason, and in order to obviate this for the future, that he invested Woronzoff, at that time still a count, with unlimited power, and even rendered him free from any responsibility to the minister of war. But at the same time it was truly remarked that the governor of Tiflis was too far removed from the scene of action to be acquainted with what was going on there. Grabbe's opinion had been sadly contravened by the defeat of Itshkeri. Sass took his own way completely, and the commandants of the provinces have always a certain degree of margin allowed them. Prince Bariatinsky undertook several expeditions on his own responsibility.

General Reidhardt, whom the Russians nicknamed the "German pedant," showed himself great in small matters only, evincing but little military proficiency. In 1844, Schamyl took the fort Unsorilla; and Kluge of Klugenan, who hastened thither to protect it, was

defeated with great slaughter. Schamyl ravaged the whole of Awaria. In the following year Reidhardt himself came out against him, in order to carry out a wise plan, which the vacillating caution of the Russian general frustrated. Schamyl was enclosed in a valley; yet Reidhardt had so many preparations to complete, that the order for the attack was sent a day too late, and Schamyl escaped from the net. Reidhardt was disgraced, and retired to Moscow, there to die of a broken heart.

In his place arrived Count (afterward Prince) Woronzoff, and his army was increased to 150,000 men. No one expected the Czar's choice to fall upon Woronzoff. Some thought that Jermoloff, although the weight of years sat heavily upon his shoulders, would be recalled to the scene of his former victories; others conjectured that War-minister Prince Tscher-nitsheff himself would certainly undertake this tough job of the Caucasus, even if it were only for a few years. Count Woronzoff, governor of New Russia, of whom it was rumoured that he stood not high in court favour, was thought of by no man; and in the Crimea it was a general belief that his staff, his palace, his table even swarmed with spies, whose duty it was to report his every deed to the Czar, and that opportunity alone was wanting to abase a man whose independence had gained for him so many and such bitter enemies.

All these rumours were proved null and void by the appointment Woronzoff received to the supreme command. No Russian subject, since the time of Potemkin,

Catherine's favourite, ever received such powers as did Woronzoff. The Czar has invested him with independent power over all the conquered lands between the Pruth and Aras ; he has power of life and death over the natives ; he has power to dismiss all officials to the sixth rank ; he has the power to dispense rewards and distinctions to the army, without consulting the Czar ; he has the power, finally, to bring every officer, of whatever grade and rank, to court-martial. Such power is almost unexampled in Russian history ; and even Paskiewitsch, as governor of Poland, possesses none such.

Woronzoff was directed by the Czar, with his usual impetuosity, to take Dargo at any cost ; and he commenced this expedition as he would not probably have done, had it not been the special desire of his master. Schamyl, who was unable to defend the place, allowed it to be taken, and the rather as it was of no great strategic importance. But when the Russian army was on its return, he attacked them in the already fatal forests of Itshkeri, with such rage, that Woronzoff and his army were almost destroyed. He would have had no great chance of escape, if two Tcherkess spies had not succeeded in bringing General Freitag an order to come quickly to the rescue. The Russians lost in this defeat 4,000 men and three general officers; Passek, Fock, and Woinoff, were among the dead. Eye-witnesses relate that the soldiers wept with joy when they beheld the division of General Freitag marching onward to snatch them from destruction.

Czar Nicholas perceived in Woronzoff unmistakable testimony of courage and undauntedness, notwithstanding this reverse, and raised him to the rank of prince. Passek's loss was irreparable. The soldiers loved him, and within his short and shining career he had shown wondrous military talents. The Circassians cut off his head, and bore it on a spear for several days, as a trophy of their victory. The correspondence carried on with the enemy by Woronzoff, eventuated in an allegiance with Naib Hadji Murad, who, however, immediately that he had learnt all that was necessary of Russian designs, fled to Schamyl with fourteen Murids.

After the dearly-bought "victory" at Dargo, Prince Woronzoff had an interview with the Czar at Sevastopol, to whom he declared that for the future the two systems of carrying on the war hitherto pursued must be abandoned, and a new plan of operations laid down. A simply defensive attitude certainly was useful in forcing the Circassians back into their mountains, but it did not prevent their union, while the razzias were of very questionable value. Before all things it was important to break up the national unity which unwisely had been permitted to grow up; these bands of consanguinity must be riven, and the army of Schamyl dislocated—a thing only to be effected by a sudden and simultaneous appearance of the Russian forces at distant points, and thus compel the Tcherkesses to divide their army. To attempt the subjugation of the Caucasus at a single blow, said Prince Woronzoff, was a fruitless

undertaking, and to which the Russian strength was not adequate; the enemy must be tired out by successive efforts, and for that both patience and time were necessary.

The Czar agreed perfectly with the prince, and instructed him to commence operations at once. The columns of the Russian army began to file through the mountains in many directions, and the consequences were sufficient to induce a desperate defence by Schamyl. While in 1846 new expeditions were in preparation, the prophet summoned to arms not only his standing army, but all the horsemen of the aul; left the scene of war, passed the lines of two fortresses, passed two rivers of considerable width, by which his retreat was very much hazarded, and thus broke his way into the Kabardah. The Kabardians are the Tcherkesses of the plain, just as the Adechs are the mountain Tcherkesses, and belong to the West Caucasus. We have already observed that for a long time they have been subjected to Russian rule, for they are exposed on all sides to the Russian arms, and resistance would be futile. Schamyl's intention by this mode of action was to strike terror into the undecided tribes, and to compel them into a common cause with himself. It was an act of unexampled temerity this deed of his, even if he had possessed a force of 20,000 horsemen (which, unless we include the armed peasantry, seems a larger number than credible). The Russians might have surrounded and destroyed him; but measures the most careful had been, no doubt, taken, and the daring deed

was successful. Schamyl plundered the Kabardah, burnt the harvest, took numberless prisoners, and with his ever-growing army repassed the Russian lines with incredible swiftness.

Next year, 1847, was less propitious. He attacked Fort Golowin; but the mountaineers were repulsed with so great a loss of life and means, that the Polish deserters, who had advised the step, paid for their counsel with death.

Some months later, Schamyl passed the Sundshah with 20,000 men, to make a sudden attack upon the Russian centre. As soon as Freitag heard of the expedition, he assembled at Grosnaja six battalions of infantry and 1,000 cavalry. Acting in concert with Nestoroff and Sawadowsky, he attempted to enclose the prophet in a narrow defile; and Schamyl, in order to escape, was forced to break up his infantry, and flee through the woods as he best might. Nestoroff forced a passage through the defile of Sontshin, cut down the forests between Assa and the Fortanga, and destroyed eleven villages. In the mean time, the Russians were incapable of preventing the passage of the Terek by Schamyl, and it is also a matter of doubt whether a Kabardian chieftain, Mohammed Omosoroff, did not throw many obstacles in the way of the Russian return, between the Assa and the Puta.

Schamyl again crossed the Sundshah, and threatened the Russian fortifications on the Terek. Lieutenant Colonel Sleptzoff repulsed him, and by the employment

of Congreve rockets, carried death and terror into the ranks of the Circassians.

General Schwarz defeated Daniel Bey, by Katael ; Schamyl, on his part, attempted to cut off the retreat of the Russians, who had seized the aul Gergebil. Prince Argutenski Dolgorucky attacked him ; and the want of success on the part of this general may be in some degree ascribed to the cholera, the snow, and the able diversion which Schamyl effected to the line next to the Lazes.

The Czarowitsch also took a share in the Circassian war, in 1850, personally distinguishing himself in one or two skirmishes.

On the 15th of August, 1852, Prince Bariatinsky, commanding in the fortress of Woswischenski, carried out what Russians call a victorious, and, consequently, barbarous, campaign. 15,000 men forced the pass of Argun (the Devil's Defile, as it is called), and marched against the aul Kankaleh, half the army remaining to guard the outlet, 45 feet in height. This precaution was certainly the better part of valour, for their expedition ended, the people of the village murdered or chained, they hastened back to the pass, where the rear was already engaged with the enemy, and very nearly destroyed. In twenty minutes they lost twelve officers and seventy soldiers, but managed to make their way through.

On his departure from the Kabardah, Schamyl announced his speedy return. Blows, however, which strain the arm, are not struck often. For six years, Woronzoff has held Schamyl as within an iron cage.

Yet Schamyl is fighting onward with a strong arm, and a willing, faithful, patriot heart. He is still prophet, sultan, and general ; creating heroes by his enthusiastic call to arms. His eye is as keen, his intrepidity as great as when he was young ; but the sphere of his action is narrower. The Russians assert that the circle grows smaller day by day ; but any one who is acquainted with the character of this romantic country will perceive that the cordon of Prince Woronzoff cannot be effectual within a certain limit ; for the fortifications of Schamyl are the great barriers of Nature, beyond which he may laugh his gaolers to scorn. He has been able several times to break the Russian line, to destroy their forts, to recruit his army from among those tribes who have ceased to fight for liberty. The more circumscribed territory in which the prophet is confined, has its advantages : he is more secure from sudden incursions, and thus has more time to meditate his plans, and choose his time and place. But it seems evident that he must give up, for the present at least, the realization of his life's dream—war on a great scale.

The last attacks made by the Circassians in a westward direction were on the forts of the Black Sea, from Sudjuk Kaleh to Fort Naroginskoi, and to the east on the detached posts and military cordons covering the banks of the Terek, and several positions in Daghestan. For some time Prince Woronzoff was imprisoned within the Circassian lines, and could not get free until the troops on the Turkish frontier were sent to his assistance.

The present war between Russia and Turkey has revived the war in the Caucasus. Sheikh Schamyl has offered Omer Pasha co-operation with his 20,000 men; and Seffer Bey, twenty years a prisoner at Hadrianople, has found his way to his own country, and is exciting his fellow-countrymen on the Black Sea to arms.

Sultan Abdul Medjid, the wisest of all Eastern monarchs, has perceived the error of his predecessors in allowing Russia to obtain possession of the seaboard of the Euxine, and has sealed the fate of the Circassians by concluding with Schamyl an offensive and defensive alliance. An Englishman, celebrated for more than one gallant deed already, Guyon, now known as Murshid Pasha, has lately taken Fort St. Nicholas (although not without considerable loss of life), of importance on account of its stores of ammunition. If the Turks carry on the war in Georgia with spirit, no doubt that an important part is reserved for the Tcherkesses, and matters may take a turn favourable to the life-long aspirations of Schamyl.

But the wild sons of the mountains are prepared, and have long been prepared, for an adverse fate. Witness the words of Hamsad Bey, Schamyl's predecessor, to Mr. Bell :—

“ If Turkey and England desert us, if all our powers of opposition are exhausted, we will burn our houses and our property, strangle our wives and children, and retire to our rocks, there to die fighting, till not a man is left.”

## CHAPTER VI.

### SCHAMYL, THE GENERAL, SULTAN, AND PROPHET OF THE CAUCASUS.

*Religious fanaticism in the Caucasus—Schamyl's birth—His teacher—His outward appearance—His eloquence—His laws—His military tactics—His guard of honour—Tchetschenz orders and titles of honour—Schamyl's income—His chief companions in arms—His criminal code—Account of a visit to Schamyl's residence by a Mordok merchant—Schamyl's mode of life—His wives—His mother a sacrifice to his fanaticism—Blood vengeance.*

THE mainspring and soul of the war which actuates the tribes, surrounded on all sides by enemies, to retain continually in their hands the uplifted sword, in order that they may not founder and perish utterly, is religious fanaticism. But this fanaticism is not merely gross, and such as is ascribed to barbarians; for the "barbarians" of the Caucasus possess theological schools which may be ranked beside any in daring speculation and strict logic. A commixture of a warm feeling of nationality and religious sense would, without anything else, tend to cherish a feeling of mysticism in a mind naturally inclined to solitude; and for some thirty years there have been among the Lazes and Tchetchenzes such mystics.

The doctrines of Mahomedan theologists and philosophers were not unknown to the teachers of religion in the Caucasus, and the doctrine of the Sefatians or Attributists,\* according to which it was possible to enter into direct communion with God, had especially come over from Persia and fanned the flame of patriotism. Steeped in these enthusiastic dreams, the Ulemas of Daghestan established almost a new religion, or rather reformed Islam, and gave it a form, passing the law of Mahomed, in which the two ancient sects of Omar and Ali were lost, and to which the state policy of Schamyl forms the groundwork.

It may be said here at the outset that, although religious fanaticism is certainly the chief support of Schamyl's power, it is not the only one. The fear of his violence as much as religion has influenced the various auls to remain under his dominion; for traitors and rebels are treated in the most unmerciful manner by him. It would be a great error to consider that all the tribes obeying him are contented with his government. He levies regular and irregular contributions in money, men, and provisions, which are felt to be very oppressive here and there. Every tenth man is obliged to range himself under his standard, and the others to hold themselves in readiness, as soon as he summons them. Every family pays a tax of one silver rouble, and a tithe of the harvest is deposited in the magazine of the chief.

\* See Sale, Preliminary discourse, p. 117; Al Shahrest. apud Poc. Spec. pp. 223, 224.—K. R. H. M.

Schamyl was born in 1797, at the aul Himri, and was therefore thirty-seven years of age when he became chief of the Tshetshenzes. In early youth he was distinguished by an unbending spirit, a serious uncommunicative manner, an irrepressible thirst for knowledge, and an indomitable pride and ambition. He frequently remained in seclusion for days together; and the wise mullah, Djelal Eddin, managed to inflame him in his enthusiasm in favour of the Koran. Instructed in the prevailing doctrine of the Sefatians, he awakened the slumbering passion in the bosom of his disciple, and prepared him for his great future. This education had its fruits; and from the day when Schamyl became the successor of Hamsad Bey, all foreheads were abased before the countenance of the master.

Schamyl is also the worthy head of the fiery sect whose prophet he has been chosen. He is of middle growth, fair, almost red-haired — especially in his beard, where there are also a few grey hairs,—has grey eyes, a well-formed nose, and a little mouth. A marble calmness, which lasts deserts him in the hour of danger, governs his whole behaviour; and his speech is totally free from excitement, whether conversing with friend, foe, or traitor. He is convinced that his actions are direct inspirations of God: he eats little, drinks water only, sleeps but few hours, and passes all his leisure time in reading the Koran, and in prayer; but when he speaks, he has, so says Berek Bey, the poet of Daghestan,—

“ Lightnings in his eye, and on his lip, flowers.”

He is, in fact, master in the highest degree of that Oriental eloquence which is so fitted to rouse the sleeping souls of the faithful ; and he manages to outbid the Russian generals in their metaphorical language.

If the Russians say that they are numerous as the sands of the sea, Schamyl replies that the Circassians are the waves that wash away the sands. In his proclamation to the warriors of both Kabardahs, he says,—

“ Believe not that God favours the greater number ; God stands arrayed in the cause of the good ; and the number of the good is less than that of the wicked. Look around and behold proof everywhere of what I tell you. Are there not fewer roses than weeds ? Is there not more mud than there are pearls—are there not many more vermin than useful animals ? Is not gold rarer than less noble metals ? And are we not of more account than gold and roses, than pearls and horses, and all the useful animals upon the earth ?—For all the treasures of the earth are perishable, while to us an eternal life is reserved.

“ But, if there be more weeds than roses, shall we, instead of rooting them up, wait until they have over-grown and destroyed the nobler flowers ? And if our enemies be more numerous than are we, is it a wise thing in us to be snared in their nets ?

“ Say not : our enemies have overcome Tsherkey, stormed Achulko, and conquered the land of Awaria ! If the lightning strike a tree, do the other trees bow their heads in fear, lest they also should be stricken ?

O ye of little faith ! follow the counsel which the trees of the forest give you, that would shaine you if they had the gift of language and could speak ! And if one fruit is eaten by worms, do the rest of the fruits putrify in fear, lest they should also be food for the worms ?

“Therefore, be not afraid in that the unfaithful so rapidly multiply, and ever bring new warriors to the battle-field to replace those whom we have destroyed. For I say unto you, a thousand poisonous things shoot up out of the earth ere a single good tree reaches maturity. I am the root of the tree of liberty ; the Murids are the trunk, and ye are the branches. But believe not that the withering of one branch will cause the destruction of the entire tree ! God will cut off the foul branches, and cast them into the flames of destruction. Therefore, return ye sorrowfully, and place yourselves among those who fight for our faith, and ye will obtain my favour, and I will be your shield.

“But if ye continue to give more belief to the deceitful words of the infidels than ye do to my speech, I will do that which Kasi Mohammed formerly had it in his mind to do. My bands will overwhelm your villages like a storm-cloud, to compel that which you deny to my friendly assurances. I will come with bloody footsteps ; desolation and fear shall follow and precede my hosts ; for what the might of eloquence may not do, shall be effected with the edge of the sword.”

The Kabardians, however, more terrified at the Russians than at Schamyl, remained unmoved, notwithstanding this proclamation ; and when Achwerdu **Mahommed**, Schamyl's general, entered the country, he was killed by one of the Russianized tribes. Schamyl kept his word, left the Russian forts alone, and fell upon their auls with fire and sword. More than sixty villages of the Kabardah were burnt, and he carried off an immense booty, together with a considerable number of prisoners.

At first, Schamyl resided in the little fortress of Achulko, where he had himself a European house of two stories, constructed by Russian deserters and prisoners. At first his government was so poor, that the soldiers had to supply him with the means of existence ; and yet religious enthusiasm had rendered him as powerful as if he had possessed tons of gold. His slightest word was sufficient, and his Murids were ready to go to the death for him. None of the chiefs of Daghestan before his time had wielded such authority. Even Sheikh Mansoor, who carried the standard of revolt through the whole of Circassia—the mighty hero, the high-minded sower in the fertile field of faith—was only a famous and dreaded warrior ; but Schamyl is not only general and sultan of the Tshetshenzes, but also their prophet ; and since 1834, Daghestan's war-cry is :—" **Mahommed** was Allah's first prophet ; Schamyl is His second."

Just at the time when General Grabbe thought he had annihilated Schamyl's consequence as well as him-

self, by the storming of Achulko, the power of the daring chief rose to its height. Imagine the appearance of the prophet among the tribes, just at the moment when the news of the total destruction of Achulko was rumoured abroad ! It was believed that he lay buried under the ruins, and on a sudden he stood in the midst of them, as if arisen from the dead ! His divine mission was no longer doubted ; and a victory could not have made him more popular than this heroic defeat !

After the loss of Achulko, Schamyl determined to preach the holy war to the Tcherkesses, and to incite them to join in his resistance. A similar attempt which he had made in 1836, among the Avars—that people of Daghestan so long subjected to Russia—had not succeeded. He had hoped to bring about an alliance of the Caucasians of the Euxine with those of the Caspian ; for the latter—with the sole exception of the Avars—had all assembled under his flag, and formed a single nation.

It would be possible to inflict a very severe blow upon the Russians by such a co-operative union with the Tcherkesses. Schamyl went to the Ubichs and the Adechs, and was respectfully received, although without coming to any decided result. The hatred of Russia is certainly a mighty tie between the peoples on both sides of the Caucasus ; but centuries of petty dissensions between the various tribes have loosened this tie, and loosen it more and more every day. In addition to this, there was another hindrance to the community of action which the brave chief was attempting

to bring about, in the variety of language which existed; and Schamyl was only understood by the chiefs and mullahs, as he could only preach the war in Turkish, and thus not give his eloquence the power which he otherwise displays.

At length, especially after the great defeat of the Russians at Dargo, the Tcherkesses of the Black Sea, fired by the report of Schamyl's deeds, attempted on their part some attacks upon the Russians, and frequently broke through the lines of defence guarded by the Kossacks. They even took four fortresses; but contented themselves with plundering, and not garrisoning them. Three or four battles fought with great skill by the Russians forced the Tcherkesses to retire, and content themselves with a merely passive opposition.

When Prince Woronzoff undertook the command of the Caucasus, Schamyl was no longer the inconsiderable chieftain that he was when in the train of Hamsad Bey. His power was now enormous. The Avars, the Kists, the Kumucks and other tribes were so carried away by the eloquence of the Prophet, that they forgot their ancient feuds to ally themselves with the Lazes and Tschetchenzes. Formerly lord over a few small tribes, he was now commander of a whole nation. Of course it must be seen that to mature such a combination, the most powerful efforts of a politic and experienced mind must have been employed.

Schamyl, however, is not only a brave warrior, but also a wise lawgiver; and it was necessary that he should be this, in order to create and organize his nation:

and to effect this it was necessary to subdue the hereditary chiefs of the tribes, to found a theocratical monarchy amidst the barbarianism of semi-slavery, to spread the one faith in all hearts, to accustom savage horsemen to regular tactics, and to institute enduring customs.

And this he accomplished. The new doctrine he preached befriended the sects of Omar and Ali; his victory dazzled the sons of the mountains, and humbled the pride of their princes. The races who once combined in a common war for their religion, were united by him under the same civil administration, and the old territorial names disappeared.

At the present time the country under the government of Schamyl is divided into twenty provinces, each under the care of a naib or governor. These naibs do not all possess equal power, but four only among them —the nearest and fastest friends of the Prophet—are regarded as the sovereign commanders of their subjects; the others send in their decisions for confirmation by the chief.

The organization of the army is a masterpiece of acutely-meditated precision, for it is constituted in a way calculated and designed to render possible the utmost strictness of discipline, without damping the natural warlike feelings of his subjects. Every naib keeps 300 horsemen at the disposition of the state; and the conscription is so conducted, that out of every ten families one horseman is drawn, and that family is free during his life from all taxes, while

the other nine have to furnish his outfit and sustenance.

This is the standing army. Besides this there is a kind of national guard or militia. All the male inhabitants of a village are required to exercise from their fifteenth to their thirtieth year in the use of arms and in riding. Their duty is to defend their villages when they are attacked, but when it is absolutely necessary they follow the prophet in his distant journeys. Every horseman of the line then commands the ten families whose representative he is.

Hamsad Bey was the first person who formed a distinct corps of Russian and Polish deserters, among whom there were also a few officers. Schamyl has increased it to about 4,000 strong of all nations, with many technical improvements. But his body-guard consists of a thousand picked Murids, who get somewhere about six shillings a month pay, and a proportion of the booty. They are called *murtosigates*, and it is a subject of emulation in the villages to get an appointment in this special body.

Schamyl, who is well acquainted with the fact that the Oriental mind is overcome by magnificence, never moves from his dwelling without a train of 500, although it has been said that it is from the motive of safety as much as anything, as a portion of his empire is discontented with his system of government.

It need scarcely be said that Schamyl makes the most effective use of the credulity of the mountain races. Every time that an important expedition is

about to be undertaken, he retires to a grotto or a mosque, where he spends weeks in fasting and communion with Allah. When he returns from this solitude, he announces openly the result of intercommunication with the Deity.

He has established posts throughout all Daghestan ; for state despatches every village is obliged to provide one or two additional horses, and the messengers, who are furnished with a pass signed and sealed by the district naib, get over great distances in almost fabulous time.

In his military arrangements he has so far imitated the Russians as to institute orders, marks of honour, and distinctions of rank. The leaders of 100 men who signalize themselves in action, receive round silver medals, bearing appropriate poetical inscriptions ; the leaders of 300 men receive three-cornered medals ; and those of 500, silver epaulets. Before 1842, sabres of honour, to be worn on the right side, were the only marks of distinction distributed. Now the leaders of 1,000 receive the rank of captain, and those of a larger number are generals. Cowards are distinguished by a piece of baize on the arm or back.

At first, Schamyl's income consisted only of the booty, of which a fifth was the share of the chief, according to ancient custom ; now, however, regular taxes are levied. The estates which formerly were appropriated to the mosques, and only benefited the priests and *dervieches*, are now state property ; the priests receive instead a regular stipend, while the

*dervishes* fitted for war are incorporated with the militia. The useless members of that body were banished from Daghestan.

The most distinguished of the fellow-warriors of Schamyl were Achwerdu Mohammed, Ahwail Mullah, and Ulubey Mullah.

The punishment for civil as for military crimes, for theft, murder, treachery, cowardice, and so on, are set down in a code written by the prophet himself; and the punishment of death is rendered more or less severe or degrading according to a fixed ratio of delinquency.

We cannot avoid inserting an account of an interview with Schamyl by a Mosdok citizen, from the *Northern Bee* of the 18th and 19th December, as it will afford a faithful picture of the mode of life in the mysterious and inaccessible metropolis of the daring chieftain. This report is as follows:—

About the commencement of May, 1848, I came with a military escort to Fort Wosdwishenskaja, presented myself before Colonel (now Major-General), Möller-Sakomelski, and informed him of my determination to go to the Tshetshna to visit my cousin Uluhanowa, who had been taken prisoner in one of the attacks of the Tschetschenzes upon Mosdok in 1840, and had subsequently become one of Schamyl's wives. Colonel Möller-Sakomelski permitted me to enter into correspondence on the matter, and I there did so, in the first instance with the naïbs Duba-Sadulah and Dalchik, and then through Naïb Duba

with Schamyl himself. The naibs replied to me that without the permission of their imauim, that is to say Schamyl, they could not approach Fort Wosdwischenskaja. When, however, I addressed Schamyl personally, Naib Duba sent to me, three days after the despatch of my letter, a messenger with the declaration, in the name of Schamyl, that on his part some trustworthy men, Naib Duba himself, the favourite and privy counsellor of Schamyl, Egie Adschi, the elder of the village Datschen Barsa, Masa and Tagir, of the village Ulaskart, would be sent to accompany me to the chief residence of the imauim.

When I received information that the ambassadors of Schamyl were at a distance of four versts from Fort Wosdwischenskaja, I took leave of the colonel, who still warned me to take precautions, assumed Tshetshenz costume, armed myself fully, took two good riders from the village Ulaga, and left the fort with them. One of these was my kunak (host), the Tshetshenz Sissa.

By the ravine of Argun I approached the messengers of Schamyl, and when I had arrived within a good musket-shot of them, we consulted as to which of us should go forward. The Tshetshenzes with me would go no further, and when I tried to persuade them to deliver me from their hands to the hands of Schamyl's people, my guides answered that there was a feud between them, and they would have nothing to do with them. Upon this answer I again reminded them of the Mohammedan precept, that the kunak

must sooner die than leave his guest in danger. Sisa was persuaded by my representations, and determined to follow me, but my other companion remained behind. When I had come cautiously to a distance of about fifty yards from Schamyl's messengers with Sisa, I asked him whether he recognised any one of them. Sisa replied that he knew only one, the Naïb Duba, who was distinguished from the others by his yellow turban.

"May you be saluted, Naïb Duba!" I exclaimed in Tshetsh, welcoming the naïb from a distance. "Be saluted, guest of the Imaum!" replied the naïb; and we neared each other cautiously, each fearing an ambuscade. But when I had proceeded some distance, I went forward and held out my hand; we saluted each other according to the custom of the country; and then the greetings were reiterated between myself and Egie Adschi, who wore a white turban.

After several salutations and wishes of good-fortune had passed and repassed, Egie Adschi inquired whether I would at once proceed to Schamyl, or would send a message through them. I replied that I had no message for their chief through them, but desired as soon as possible to see him and my cousin, his wife; and I therefore requested the honourable naïbs to conduct me to him. They answered that they would execute my wishes with pleasure. I now turned toward my companions, who were some distance off, although yet within hearing, and cried:—"Farewell! My respects to Colonel Möller!"

When I had proceeded to the distance of half a verst, I saw behind a hill (kurgan) fourteen Tshetshenzes ; this was the escort of the naïb, whom we soon joined. I had to shake hands with each of the horsemen, and to go through all the salutations again. I said to them :— “ Young people, will you really bring me in safety to your leader ? ” “ We will try to do so ! ” replied the horsemen—went to a little distance, and sang with a deafening voice a hymn named Ilalagla.\*

So we jogged merrily onward into the mountains, and shortly forded an arm of the Argun, here divided into three arms. On our way we frequently passed Tshetshenz farms, here called Kutan. The road was bad and at times very laborious, so that we had often to dismount, as the road wound up and down hills and through the thick forests. In the forests we found wild swine, who live in herds and subsist upon the bark of the platanus (Tshinar). These trees grow in profusion here, and attain an extraordinary height. The most laborious portion of our journey was the passage of Mount Schbut ; we had to walk all the way : I could scarcely drag myself along, and my horse was led by one of the Tshetshenzes. I was of opinion, and correctly, as it proved, that I had not been conducted by this heavy road without an object ; it was suspected

\* A corruption evidently of “ *la illa ill' allaha*,” just as Adschi is nothing but Hadji and Sadula, *Saad-ullah*. [The account in the text is evidently that of a man not acquainted with the niceties of Eastern terms.—K. R. H. M.]

that I was spying out the condition of the country. Not until the seventh day did we arrive at the village Datache Barza, where the Naib Duba resides, in whose house I passed the night. In the courtyard I observed a single piece of artillery, guarded by a sentinel.

Soon after our arrival in our quarters, all the inhabitants of the village came to the house of the naib, and with them Egie Adschi and Tschuka, Duba's father; they sat down in the upper story of the house, and drank Russian tea in an open gallery (*tschardag*). We witnessed the amusing conduct of the naib's servants toward the troops of people filling the house; at last they got sticks and drove them all away, with the exclamation:—"Who are you? What do you want? Have you never seen Russians?"

We passed the evening in agreeable conversation; I was well supped, and had a good bed assigned to me. Next morning we started again, our way lying over dreary mountains as before; passed a second arm of the Argun, in the neighbourhood of Ulaskart, where Tagir resided. Here we did not halt, but proceeded by another mountain, and came to the village of Mchtajurt, and then to Tshikjurt; on the other side of the latter place we came again to fearful mountains, forests, rocks, and ravines, and all these obstacles had to be surmounted before we reached an immense valley, in the midst of which is situated the great village Wedenno. To the right, distant about four versts from the village, there is a small square mountain ravine, flanked on the right by high wooded mountains, and on the left by a frightful abyss, at the bottom of which flows the

Chlilo. In the middle there is a flat plain, where stands a castle surrounded by several buildings. This inaccessible locality is called Dargy Wedenno, and is the residence of Schamyl.

There is only one gate in the castle, and opposite it, within the fortification, there is a tower with a piece of ordnance protecting the entrance. The castle of Schamyl is surrounded with two rows of piles embedded in the earth upright, in the interstices of which rubble has been beaten in. Somewhat to the right of the fortification lies a village, set apart for the Murids. At a little distance stands a powder-magazine. Before the fortification is a little aul, where for the most part mechanics reside, among whom there is a watchmaker. A fountain has been led down from the mountains into a large basin, which is known as the bathing-place, it being the usual place of resort for both men and horses. From the basin the water runs in a deep channel to the river Chlilo. At a little distance is the granary and provision magazine, containing maize, wheat, and oats. These are all stored in great tuns.

I arrived in Dargy Wedenno on the evening of the seventh day, and was lodged at the house of Egie Ad-schi. Schamyl did not admit me on the first day, as no reason for my arrival had been assigned, and Schamyl suspected that I came on behalf of the conquered villages. Inquiries were instituted during three days, and pending them I was hanging between life and death; for had report been unfavourable, my execution would have been a matter of course. As far as eating and drinking went, I had no reason to complain; and although

I trembled inwardly in my anxiety, I outwardly assumed the utmost indifference. On the third day I was invited to sup at the house devoted to the reception of strangers, where those usually dine who are near to the person of the Imaum. This house is in the very heart of the fortifications. I was received kindly, according to Mahomedan fashion. Toward the conclusion of the entertainment a pillau was served, and I then remarked to my horror that all the guests, after partaking of the dish, became excited, and looked darkly at me with many frowns. Astonished, as well as terrified, by this behaviour, I thought to myself: have I fared so sumptuously that afterward I should suffer decapitation? However, notwithstanding this reflection, I supported my indifferent carriage, looked at my companions, and began to quiet myself with the idea that perhaps it was a custom here to look angry and whisper after eating pillau. I put a question to my next neighbour, but received no reply.

After the pillau, very nicely-prepared cakes of maize flour were handed round. This was the dessert; and while my companions were sitting there still somewhat strange, the cakes were offered me a second time. I declined them; upon which the host said to me:—“ Eat! for your cousin has prepared these for you!” “Indeed,” said I; “if it be so, I will eat with pleasure.” I took some more, and requested the person who brought them to thank my cousin for her trouble. All this time, the guests’ demeanour was as strange as ever; they continued to regard me with threatening looks,

until a young Murid entered the room and said a few words aloud in the dialect of the mountains. Upon this, the behaviour of the persons about me changed altogether, they addressed me in conversation ; and even the most distinguished achund, who sat beside me, was very friendly.

Afterward I learned everything. It appeared that they conducted my cousin during the dinner into the next room, and pointing me out to her through a small window, asked whether she knew me. At first she did not recognise me, and replied to the inquirer : "Are you out of your mind, that you think he is my brother?" Then, however, she begged them to induce me to speak ; and when, altogether ignorant of what was going on, I made the remark about the cake, she recognised my voice, and explained to them that I was not her brother, but her cousin (*Usukar Kardash*), at last mentioning my name.\* My countenance, much changed during a separation of eight years, together with my strange costume, misled my cousin ; and had she not thought of the expedient of inducing me to speak, I should have died the death of a daring impostor, perhaps with the imputation of being a spy.

After this occurrence, we remained a long time at table ; the supreme mullah or achund, named Adshioff Kadi, conversed with me in a friendly manner, and evidently sought to draw me out. The meal ended, I

\* In Russian, cousins are called brother and sister, but to the term there is added this word, *dwojurodny*, "of the second degree."

went to the house of Egie Adschi, where I remained until the following day. I now felt more at my ease, and invited Egie Adschi to walk with me in the valley. During our walk we entered the village, visited all the mechanics, and, as I was desirous of trying the skill of the watchmaker, I requested him to fix a new glass into my watch. He completed my commission in a very satisfactory manner. From the aul, we went to the powder-magazine, as well as to other buildings ; and when we returned home, we again received an invitation from Schamyl to sup with him. I hoped that this time I should see Schamyl personally ; but the Imaum was again invisible, although several newly-arrived naibs attended, the party amounting in all to twenty-five persons. Supper over, I turned to the achund with the observation, that if I was not worthy to see the noble person of the Imaum, I trusted that at least I should be honoured by the permission to see my cousin. "God will grant your desire," replied the achund ; and then we departed to our quarters. But I had scarcely arrived at Egie Adschi's house, when one of Schamyl's secretaries, Shimichan, made his appearance with an order for my host to conduct me immediately to the place where my cousin was. Egie Adschi instructed me to take a dagger with me, and himself took a musket, and we went to the middle fortification, where the women and wealth of the Imaum are preserved. His two wives live in separate dwellings, furnished after the European manner with balconies.

At the gate of the middle fort, which must not be

confounded with the outer stronghold, we found two Murids on guard,—one on the outer side, and the other on the inner side of the gateway. Indeed, Schamyl never neglects any precautions; he never goes to the mosque except through an alley of the body-guard of Murids, who stand in two rows with drawn swords. In the courtyard of the castle or the middle fort, I saw four pieces of mountain artillery, and a few similar guns were ranged on the walls.

The room of my cousin was adorned with carpets, and contained stools, and sofas, like the tachts of Georgia. She came forward to meet us from another, with a train of six women. I made an obeisance to her, while Egie Adschi remained on the threshold. My cousin inquired after my health, and we then seated ourselves upon the tacht and the stools. After some minutes the companions of my cousin rose to greet me, keeping their veils on as before. After compliments had been exchanged, they bowed and withdrew from the chamber, in which there only remained my cousin and myself, together with my companion, Egie Adschi. I now begged her in Armenian to unveil; but she replied in the Kumuckan language that she perfectly understood me, but might make mistakes in her replies, and therefore would entreat me to use the Kumuckan. I then perceived her anxiety lest I was suspected to be desirous of making any secret communications to her, therefore I explained to Egie Adschi that I had begged my cousin in Armenian to unveil her face, and I also entreated him to join in my request. Egie Adschi car-

nearer to her, and said in the dialect of the mountains : “ Mother ! as according to our customs, a woman may not unveil before any man but her brother, accept me as your younger brother ; do me the kindness and your cousin the grace, and unveil your countenance, as a reward for the difficulties which our guest has encountered in order to see you.” I joined in the request of Egie Adschi once more, and my cousin determined to unveil. Upon this, our conversation became a little less constrained ; she made inquiry after all her relations—when suddenly a door from the antechamber opened—my cousin quickly resumed her veil, and we beheld—Schamyl.

I sprang up from my seat ; Edi Adschi kissed the Imaum’s hand respectfully ; but when I was about to follow his example, Schamyl would not suffer it, but seated me, and began to inquire after the health of our family. Schamyl is a tall man, of serious carriage, with bright red hair and large eyes ; his countenance is freckled, and his beard dyed red. His dress consisted of a dark silken jacket (*beshmet*), and a red mantle, similar to those usually worn by the higher Mahomedan clergy. On his head he wore a small red fez, with a large tassel hanging down on one side. Before, when I had seen him going to the mosque, he wore a large turban.

As soon as I had seated myself upon a sofa, Schamyl in chosen terms asked whether I had arrived fortunately ; whether the mountain journey had pleased me ; from whom had I received the permission to travel ; and for what reason I had actually

come to him. I replied, that the mountains were very good, but the roads exceedingly bad; that, had I been acquainted with them previously, I might not have undertaken the journey; that I had received my permit from the town council; and finally, that the only end of my journey had been to see my cousin, and to ascertain how she had fared. Schamyl again inquired who had given me permission to travel into the Tshetshna.

"I was so fortunate," I replied, "to obtain your own permission, in consequence of my letter, to come to you."

Upon this Schamyl observed—"I would give such a permission to many, only I do not know who would dare to undertake the journey."

"May God be with you!" I returned. "My coming to you was subject to my own will; my departure will be at your grace and favour."

When Schamyl heard this, he smiled, and said:—"Well, so be it! but I do not think that any one will ever make up his mind to such an undertaking again."

Hereupon Schamyl made inquiry about the French, the Hungarians, and about our army. I replied to his questions shortly and frankly; and then I ventured to entreat the Imaum to accept a present, according to our custom. "Why not?" replied Schamyl. I then drew from my bosom a gold watch, such as ladies wear, and presented it to my cousin; and then gave to Schamyl a gold chronometer and chain. But Schamyl did not take my gift with his hand; and my

cousin directed me to lay it on the sofa, which I did. "Is it really a custom with you," said he, "to give gifts, and to receive them?" I replied in the affirmative. Schamyl continued to converse with me during half an hour in the Kumuckan language; then rising, he left the room. My cousin now unveiled herself again. Toward evening, I was entertained with tea, pears, apples, and grapes. I was astonished to see fresh grapes in the month of May; but my cousin explained to me that they have a method of preserving the grapes of the last year until the new ones are ripe.

After remaining there until the evening, we took leave of my cousin; and I went away in company with Egie Adschi, who forbade me strictly to tell any one that I had spoken with the Imaum, adding,—"If any one should inquire, say only that you saw your cousin; but when you are gone away from hence, you can tell what you please." "Why so?" said I; "do you think that your people would laugh at me?"

"They would not only laugh, but would kill you, if you let them perceive you had met Schamyl."

I begged Egie Adschi to explain to me the reason of this warning, and he replied,—"You have twice eaten with the naibs; how is it that on neither occasion you saw Schamyl at the general table? Because, according to the laws of our clergy, the Imaum may not sit at the same table with a giaoour. Now, understand how lucky you will be if you get away with a whole skin; so bridle your tongue for a little while."

On the next day I begged permission to depart, and

desired to take leave of my cousin. Instead of any reply, Schamyl sent me a horse as a gift ; and the secretary of the Imaum informed me that I should have an escort of thirty men, with the Naib Dabu in command, to bring me into the neighbourhood of Fort Wosdwischenskaja. Next morning we departed ; and as my companions took another and much nearer way, I arrived in my own country on the same evening.

Schamyl lives very moderately and soberly ; he eats little, and only sleeps a few hours at a time ; and at some seasons—especially when in a condition of religious enthusiasm—not for some days together. He has only three wives ; and his favourite wife is an Armenian woman—perhaps the cousin of the Mosdok merchant, who, however, says he has only two.

How far Schamyl's fanaticism will go in its fearful consequences, the following circumstances, related to a Russian officer by one of the most intimate Murids of the Imaum, will show.

In the year 1843 the inhabitants of the Great and Little Tshetshna, pressed on all sides by the Russian troops, and left helpless by the Laz communities, determined to send a deputation to Schamyl with the entreaty that he would either send them a sufficient number of troops, not only to defend themselves, but also to drive the Russians altogether out of the Tshetshna, where they had erected Fort Wosdwischenskaja, and had seriously established themselves ; or, if this were not possible, to empower them to submit

*to the Russian government*, as all their means of resistance were at an end.

For a long time no one was found willing to undertake so delicate a mission ; for to approach Schamyl with such a proposal, was to dare death itself. The Tshetshenes were therefore forced to select their deputies by lot ; and the lot fell upon four inhabitants of the village of Gunoi. Their native pride would not permit the Tshetshenes to manifest the sentiment of fear, even when in the most imminent danger ; the chosen band, therefore, undertook the mission without hesitation, and promised the people to induce the Imaum either to promise military assistance in their defence against the Russians, or to allow them to submit to their formidable enemies.

The Gunojes departed on their journey with determined courage ; but the nearer they came to the aul Dargo, the louder was the voice whispering of self-preservation, and the stronger the light which showed the hazard of their enterprise. They took counsel several times among themselves as to the best way they might begin the business, without, however, coming to a decided issue, on which to build the slightest fabric of hope ; at last, the eldest of the deputies, the experienced Tshetshenz Tepi, turning to his companions :—“ You know,” he said, “ that not only the people in général, but even the Murids next to the mighty Imaum, dare not pronounce the words ‘ submission to the giaours,’ unpunished. What, therefore, would be our fate if we dared to come before the face

of Schamyl with such words upon our lips? He would immediately command our tongues to be cut out, our eyes to be blinded, or our heads to be cut off; and all this would not benefit our nations in the least, but only desolate our families. In order to avert certain destruction, and to gain a portion of our desires, I have thought of a more feasible plan."

Tepi's companions urged him to tell them this excellent scheme.

"As I have heard," continued Tepi, "there is only one person who possesses undoubted influence over the Imaum, and who dares to say before him that which would bring destruction over others; this is his mother. My kunak (host) Hassim Mullah, at Dargo, would gladly introduce us to her; especially if we present him with a portion of the money we have brought with us."

The other ambassadors were perfectly content with this proposal, and empowered their comrade to do as he thought fit.

On their arrival in Dargo, they were hospitably received by Tepi's kunak; and Tepi made use of the first opportunity to acquaint Hassim Mullah with the object of their mission, and to entreat his co-operation in the proposed manner.

"What! do you think," exclaimed Hassim Mullah, thrown off his guard, "that I could be so dishonourable as to put my hand to so wretched a business as a submission to the *giaours*?"

Tepi put his hand in his pocket, and allowed a

handful of gold pieces to drop upon the carpet before him. Hassim Mullah's countenance changed altogether in expression, and he requested his friend to tell him the circumstance once more, as he evidently had misunderstood them. At the same time, he inquired how many pieces of gold he had brought.

"Three hundred," replied Tepi. "All the tribe subscribed together to make up this sum, to support our petition. Here are seventy; the other two hundred and thirty we will present to the khanum, if she succeed in obtaining her son's permission for our submitting to the Russians."

"It is well," said Hassim Mullah. "I will speak with the khanum, and hope to obtain for you what you desire, if you are agreed to give two hundred only of your remaining gold pieces to the khanum, and the other thirty to me."

The ambassadors were willing to enter into this arrangement. Hassim Mullah went to the khanum, an aged woman, much beloved on account of her charitable deeds, but who was herself avaricious, and declared herself ready to speak with her son about the matter, the danger of which she did not, however, conceal for one moment.

The same evening she entered her son's apartment, when, Koran in hand, he was despatching the Murids who were standing about him, with instructions to cause some other of the tribes to revolt.

Notwithstanding this pressing business, however, from which he was unwilling to be taken, he gave his

mother the audience she so urgently entreated, and went with her into a room, where their conversation continued until past midnight. It has never been accurately known what passed between them, and when Hassim Mullah came to the khanum next morning to hear what she had been able to do, he found her pale, and with tears in her eyes.

"My son," she said, with a trembling voice, "dares not himself to decide the question about the Tshetshenzes submitting to the Russians. He has therefore gone to the mosque, to await the moment in fasting and prayer, when the great Prophet with his own mouth will make his will known."

Schamyl had indeed shut himself up in the mosque, after giving instructions that all the inhabitants of the Dargo should assemble round the mosque, and await his return in prayer.

At this summons all the people assembled, and surrounded the mosque with loud cries and prayers. But three days passed, many of the pious sank under the want of sleep and food, until at last the door opened, and Schamyl came forth, pale and sorrowful. After whispering a few words to the Murids next to him, he ascended the flat roof of the mosque, several persons accompanying him.

Here he remained standing for some minutes, while all the people looked up at him with anxious looks, and the deputies from the Tshetshna scarcely dared to breathe.

Suddenly the Murid sent by Schamyl returned with

the khanum, and conducted her also to the roof of the mosque. The Imaum commanded her to stand opposite to him, and then exclaimed, raising his sad eyes to Heaven :—

“ Great Prophet ! thrice holy are thy behests ; thy will be done ! ”

He then turned to the people, and said with a loud voice—

“ Inhabitants of Dargo ! Fearful is that which I have to tell you ! The Tshetshenes have conceived the horrible idea of submitting to the dominion of the giaours, and have actually dared to send ambassadors here with their vile proposition. Well these deputies knew their evil doings ; therefore they came not before me, but addressed themselves to my unhappy mother, who weakly gave way to their urgency, and brought the desires of these miscreants before me. My tender consideration for my beloved mother induced me to inquire of Mohammed himself, the Prophet of Allah, what his will might be. Therefore have I for these three days and nights, with fasting and prayers, called upon the name of the Prophet, sustained by your prayers. He has esteemed me worthy of a reply. But how horrible for me was his decision. According to the will of Allah, the first who made this proposition known to me is to be punished with a hundred blows of the whip ; and the first—that I have to tell it !—was my unhappy mother ! ”

When the poor old woman heard her name mentioned, she broke into loud lamentations ; but Schamyl

was immovable. The Murids tore off the long veil of the khanum, bound her to a pillar, and Schamyl himself took the whip to execute the dreadful sentence. At the fifth stroke, however, the khanum sank to the ground dead. Schamyl fell at her feet amidst agonies of tears.

Suddenly he arose from the ground, and his eyes sparkled with joy. He arose, and said solemnly—

“ God is God, and Mohammed is his prophet ! He has heard my prayer, and allows me to take upon myself the remainder of the blows to which my poor mother was condemned. I do it with joy, and acknowledge it to be an inestimable mark, O Prophet, of thy loving kindness.”

And rapidly, smilingly, he threw off his upper garments, and commanded two Murids to give him the remaining ninety-five blows. They did so, and he never altered a muscle of his countenance. After the last one, he silently resumed his clothes, descended quickly from the roof of the mosque, and standing amidst the terrified populace, he inquired calmly—

“ Where are the wretches for whose sake my mother had to suffer this cruel indignation ? Where are the deputies from the Tshetshna ? ”

“ Here ! here ! ” resounded from a hundred voices, and in the next minute the unfortunate persons were at the feet of the fanatical lord.

No one doubted that a frightful death awaited the four Tshetshenes, and some Murids drew their sabres ready for the first word of the Imaum. The miserable

villagers lay with their faces to the earth ; in an agony of terror they breathed their dying prayer, and dared not raise their heads to beseech a pardon they deemed impossible. But Schamyl himself raised them up, and bade them take courage, saying—

“Return to your tribe, and for answer to their treacherous request, tell them all that you have seen and heard here.”

That no other embassy ever made its appearance in Dargo with such an object, need not be said, for it was now known what might be expected from a man who did not scruple to sacrifice to his policy the life of his beloved mother, or his own.\*

Notwithstanding this iron consistency, not even to be deterred by bloodshed, Schamyl has done everything to destroy the practice of blood-vengeance subsisting among the Caucasian tribes, and to prohibit it, as sinful, to his adherents. He may certainly have been induced to take the measure by the consideration that in consequence of the custom many of his braves fell, thus reducing the number of the Imaum's forces for the combat with the Russians.

In Daghestan the custom is continued with greater bitterness than in any other part of the Caucasus. Even the Corsican vendetta does not approach in

\* It is scarcely worth while to say, that as far as the present editor is concerned, the foregoing “authentic” story meets with no credence. If true, Schamyl has the alternative between the reputation of a fool, a murderer, or a tyrant. It is well known that he is none of these.—K. R. H. M.

relentlessness the Circassian, and some families in Daghestan have been engaged for almost indefinite time in an uninterrupted fight with each other. By Schamyl's exertions it has been possible to introduce the custom of giving money, horses, or sheep, as the price of blood. But even now, when it is necessary to re-establish peace between two families, it is also not uncommon for children to be delivered up to balance the number of sacrifices on either side. These are slaughtered in cold blood.\*

We will now turn to Schamyl's adversary, Prince Woronzoff.

\* Advices have reached London, dated the 3rd of April, which contain the important news that Schamyl has organized an extensive scheme of attack upon the Caucasian army in headquarters at Tiflis. The utmost enthusiasm prevails throughout Circassia, where his emissaries have succeeded in uniting all the tribes for a great and glorious effort against the enemy.—K. R. H. M.

## CHAPTER VII.

## PRINCE WORONZOFF.

*Commencement of the government of Prince Woronzoff—His lineage—His part in the campaigns against the Turks and French—Appointed governor of New Russia and Bessarabia—His administration of the Crimea—His appointment to the post of governor-general of the Caucasus—His strict but philanthropic government—The trade with Circassian women re-established by him—Prince Woronzoff's character and person.*

We have already related, in the general history of the war in the Caucasus, that after Generals Jermoloff, Rosen, Golowin, Grabbe, Sass, Willjaminoff and Reidhardt had carried on the perilous fight with the mountain tribes, Prince Woronzoff was at last selected by the Emperor Nicholas to continue it. For some ten years he has been the antagonist of the Prophet Schamyl, who recognises in him a worthy enemy, for both fight with enthusiasm for the cause they have made their own. It will therefore be justifiable and interesting to say something more about the life and history of the Russian commander.

In a former place we had occasion to remark that since Potemkin, under Catherine II., no subject of the

Russian empire had ever been invested with equal power to that possessed by Prince Woronzoff. The province assigned to him by the autocrat of all the Russias is bounded on the west by the Bukowina, and extends over the entire territory between the Caspian and the Euxine. No European vice-royalty equals this province in superficies.

Michael Woronzoff was born in 1782, at St. Petersburg, and is the son of a distinguished statesman, Count Simon Woronzoff, who subsequently died in London, whither he had been sent as ambassador. As he had fallen into disgrace after the death of Catherine II., his son remained some time longer in England, and there received his education. Alexander, however, had scarcely ascended the throne, ere he summoned the young count from banishment, and appointed him to the office of chamberlain. But a court life was not the sphere for the young man, and he therefore soon entered the Caucasian corps, then commanded by the brave Georgian, Prince Zizianoff, as a lieutenant.

After remaining in the Caucasus up to 1805, the Prusso-French war called him to Germany. He took part in it up to the peace of Tilsit; in 1807, war broke out with Turkey, and Woronzoff went to that country as a colonel. In 1810 and 1811 he distinguished himself considerably, and was advanced to the rank of major-general. In 1812, Napoleon commenced the Russian campaign; a peace was immediately concluded with Turkey, and the troops were concentrated to repel the

enemy. Woronzoff also took part in the war, and after Napoleon's expulsion from Russia, he accompanied the army in its onward march through Germany, to France. After the conclusion of the war he went to England, where he always was fond of residing, until he was recalled in 1823, to undertake the government of Bessarabia.

Here in fact begins his famous career, which for thirty years he has pursued in the service of the Czar. He was the man who carried out the plans of the two founders of Odessa, and under whose administration commerce flourished. In Woronzoff's time arose the palaces and dwellings of Odessa ; but he did not confine his energy to his metropolis, but wherever his power reached, he worked with creative zeal. The lonely steppes to the north of the Black Sea, inhabited before by restless Noghais and their cattle, but deserted on the annexation of the territory by Russia, again became full of people, although gradually and sparingly. Town and country became inhabited ; and the German colonies about Odessa rejoiced in a state of prosperity never before granted them. Prince Woronzoff also made great improvement in the Crimea. Associating his efforts with those of some other Russian nobles, he attempted to win the south sides of the mountains for agriculture. The colonies of those regions cost millions of silver roubles, especially the vineyards, the palaces—in a style between the Moorish and Gothic,—the Turkish buildings and fountains, and Italian villas, in-

terspersed among the simple Tatar huts.\* The far-famed southern Crimea, however, will remain an enemy to any advantageous culture.

With the year 1845, a new epoch in the life of Woronzoff begins : by being transported to a new field of action, in consequence of a ukase by which the Governor-general of New Russia and Bessarabia, Count Woronzoff, was also created Governor-general of the Caucasian Province, and Commander-in-chief of the Caucasian armies. We have already mentioned the astonishment with which this appointment was regarded, and with the power placed in the hand of one man, and one who, it was thought, was no great favourite of the Czar.

In this new and dangerous career, Woronzoff first obtained a protection against all interference, by which Reidhardt had been cramped in his enterprises, and demanded for his own undertakings complete jurisdiction. The "Caucasian Commission" of St. Petersburg was therefore closed, and Woronzoff was responsible to the Czar alone.

No long time elapsed ere he appeared in Tiflis ; but however benevolent and kindly he might appear in the

\* It is no proof of philanthropy or public spirit to improve merely your own property without reference to the people living upon it. Moorish palaces, Turkish fountains, Italian villas, and Tatar huts ! No schools, however, no gymnastic grounds, to lighten the load of serfdom, or to open the eyes of the men whose blood paid for the decorations so liberally erected by their masters !

—K. R. H. M.

metropolis, he was very severe in the provinces, and in a few weeks a dozen gallows held as many robbers—robbers either in reality or by imputation.

Of what kind his fortunes in war have been, we have already detailed in the history of the war. But Woronzoff has also regarded the lands confided to his care with other eyes. By his affability he won the hearts of the Georgians or Grusians, who were by no means as faithful subjects of the Russians as the Armenians, and who, but a few years before, sympathised with Russia's enemies. Schamyl was active in Tsherkessia, and would no doubt have had great success, if the wily governor-general had not used *his* influence against him, and employed a method against which humanity would certainly rebel. Prince Woronzoff suspended the edict prohibiting the selling of Tsherkessian girls to slavery in Turkey, and believed himself perfectly right by saving his conscience in inserting a conditional clause, that the girl herself must consent before she could be sold. In fact, Tsherkessian girls go to Turkey, especially to Constantinople, very willingly, as their superiority of intellect usually helps them to play a distinguished part, and in later years they not unfrequently return to their home with handsome fortunes.

It is, however, a sad fact that this trade with Circassian and Georgian girls has its dark shadow even for them. The unfortunate creatures who are usually "shipped" at Trebizond on board the steamer, reach Constantinople in a very sad and pitiful con-

dition. On their passage they are as jealously watched as if they were casks of leeches for the Marseilles market. They are kept as much apart from the other passengers as possible, and they huddle together on the main deck in their dirty clothes, like so many negro slaves. Usually they are soon covered with horrible skin-diseases and vermin, the reason of which is easily divined. They are usually sold by their parents or relations on account of poverty or avarice, and delivered to the slave-dealers all but naked. To clothe them in clean proper dresses would swallow up all the profit. A ragged shirt and a piece of linen round their shoulders is the costume in which they herd together, and whisper to each other their future splendour, or dream perhaps of their country, which has thus sent them forth to strange lands. The slave-merchant feeds them with characteristic stinginess during the voyage, upon water and oatmeal. It may be easily imagined that they arrive in a condition on which few connoisseurs would care to pass an opinion. Occasionally, when the dealer is anxious to "realize," he drives them into the market just as they are, or at most, casts over the poor things' shoulders a *firidschi*, the mantle usually worn by Turkish women. A bargain is generally a hazard. The buyer keeps as far away as possible from his goods, and then drives them before him to the institutions where they are "got up" for the harems. A number of old women make a business of polishing up this raw material. By the employment of remedies held secret, the girls are soon cured of their diseases,

cleaned, and put into proper attire, so that they would hardly be recognised as the same beings who passed so wretched a time on board ship.\*

By the abrogation of this interdict, Prince Woronzoff gained his point; and Schamyl's emissaries returned without success. He used the favourable humour of the Tsherkesses yet more by gaining the friendship of several princes by rich presents. All the provinces of Daghestan, even those who, like the mountaineers Tabasseron, did not at all acknowledge the supremacy of Russia, but the inhabitants of which did not make common cause with Schamyl, were united by Woronzoff into one government, and the brave Armenian prince Argutinski elected sovereign.

Prince Woronzoff, now about seventy-two years of age, is of a middle stature, and very rough and ready in his way, and he first wins your heart after some conversation and acquaintance. His face does not bear the impress of his inward geniality of mind,† for his forehead is low, and his features have no particular expression.

\* By the mercy of God and the humanity of man, the present war may terminate this impious traffic. A great excitement has been raised about beings infinitely lower in the scheme of mankind: little or no pity has been bestowed upon the Circassian slave, the most beautiful creation of the Almighty. Above all things, it is necessary to save these nations, so noble and excellent, from the half-polished barbarity of Russia, who permits this traffic. The Turks are not to blame; nor, by their own accounts, do the women suffer so much among them.—K. R. H. M.

† His actions have not, on occasion, borne out this character, in a general way.—K. R. H. M.

But although he himself loves simplicity, under certain circumstances he surrounds himself with a magnificence very little in consonance with his character: since he has pitched his camp-court at Tiflis, this is more usual than it was at Odessa. Of course, magnificence is of greater power in Asia, where the people may be juggled by it, than in Europe.

Persons who have resided for any time in the immediate train of Prince Woronzoff, assure us that he is not only a good father as far as his household is concerned, but that he is in fact a father to all his inferiors. All his actions have something chivalrous and noble about them, and, setting aside the fact of his having attained the confidence of his master in the most conscientious way, he employs a great part of his income in bettering the condition of his lands and of his subjects.

## CHAPTER VIII.

### MILITARY LIFE IN THE CAUCASUS.

*Uniform of the Russian soldiers—The march—The regimental music—Conversation of the soldiers—Rest—The Czar's pistol—Punishment of rebellious aux—Tsherkessian weapons—The mode of fighting—Treatment of prisoners among the Tsherkesses—The “degraded” of the Russian army—The pyrotechnist Kussnetsoff—The Kossack Atatschikof—The captivity of Baron von Turnau among the Ubiches—The dead in battle—The retreat of the Russians—Russian forts—Comparison between the Russians in the Caucasus and the French in Algeria.*

THE uniform of the Russian soldiers while on service is not the same as that worn on parade. Shako and helmet are changed for the forage-cap,—certainly but a slight defence against the terrible Circassian shashkas (sabres). Noble Circassians sometimes wear a coat of mail which is bullet proof, while the smaller bullet of the Circassians passes quite easily through the Russian uniforms ; but the bayonet even sometimes slides off the Circassian armour. In such cases the Russian soldier is at the mercy of his opponent, if he do not seize him round the body, throw him down, and kill him.

The light uniform of the Russian soldiers is a matter of necessity, for how could they support a heavy equip-

ment in their fatigues marches? To make matters less burthensome, the knapsack of the infantry is changed for a linen bag fastened by leather straps, to which hang their pipes, brushes, together with the little pot in which their soup is boiled; for the Russian soldier loves a warm meal, and if he can get nothing better, he boils water and soaks his bread in it. In his wallet he carries provision for six days, his necessary linen, and a looking-glass. To these is sometimes added a prayer-book; and whoever possesses one, usually takes the post of honour, and reads aloud when the soldiers are resting. As soon as the march begins again, the reader falls back into his nothingness, and to his place is exalted the wag of the company, the merry mortal whose stock of tales and jokes wile away the sameness of the march.

The soldier is at liberty to carry his gun, while on the march, either upon his shoulder or upon his back, so that he may render the load less irksome by frequent change of position. The muskets of the Russian army are very heavy, and not always of the best quality in the world. Elegance, of course, is quite a secondary consideration with the Russian soldier, especially while on duty in the Caucasus. His boots, shod with hobnails, go over his trousers, and his folded mantle rests upon his shoulder. He is always ready and in good humour; for, when in the field, it is customary to give an extra daily ration of wine. As for the officers, they look out for advancement and orders. The baggage is carried on arbas—carts with two tre-

mendous wheels—the band strikes up, and the column sets forward.

The music is a subject of great curiosity with the mountain folk. When it is heard in the quiet auls, the inhabitants hasten out, and listen to the wondrous sounds. Many come quite close to the instruments, and hold their ear close to the openings whence the tones issue; indeed, we ourselves once saw one of these children of nature hold his ear close to the stick of the drum-major.

The column moves onward; it is drawn out to an apparently endless length, for the road is often so bad, that two men cannot march abreast; and then it must be marshalled in the way commonly known as the “goose-step.” The column is seen at a great distance; for the dazzling bayonets reflect the rays of the sun. The Don Kossacks have the rear-guard, and the Line Kossacks the post of reconnoitre.

If it be designed to fall upon the enemy unawares, the soldiers march so noiselessly that a bird might be heard to fly. As the spies of the enemy are always at hand, the leaders of the expedition hold their destination secret.

We will go along with the column after it has ascended the mountain, and seems to lose itself in the clouds, and listen to the conversation of the soldiers—a ready index of their mental capacity.

“See,” says one; “it’s always been said that clouds were ice; they are nothing but fog.” “And that rainbow,” says another; “don’t you see it on yon

rock? It is said that the rainbow draws water out of it; but there isn't a drop upon the stone. It's only the reflection of the sun." "Ah!" says a third, "if we continue climbing up in this way, we shall get right up into heaven! How great the power of God is!"

It is impossible to look down from the heights of this mountain without giddiness. The deep abysses which traverse the ground terrify the most stout-hearted; and yawning depths gape for any one whose footstep is unsteady. But notwithstanding this, one soldier says to another:—

"Just look down there, at those round stones. Some are large; others very small. Do they come from heaven; or do they grow down there? He cannot be a good spirit who plays with such balls." "When we get to Arabia (Avaria), and to India (the aul Andi), we shall have so many burkas (mantles) that we may make them into tents."

Another picture. The column halts: the muskets are piled together in pyramids. If there be room, fires are lighted, and everybody warms himself in turn; but if the space be not sufficient, the officers are obliged to be contented with their cloaks. Whoever is fatigued naturally goes to sleep; and his mantle is sometimes caught by the flames. When they wake him, they tell him he has caught a fox.

The samowar (teapot) is always produced, and used in common by the officers of the same tent; and what a boon upon these marches is the fragrant tea!\* It

\* The reader will immediately call to mind the eulogium of the

warms and animates the frame, filling the veins with comforting streams of warmth. Tea—only a beverage under ordinary circumstances—is true nectar here!

Rich officers carry with them all sorts of luxuries,—wine, fowls, and London porter ; but those less affluently situated, get nothing but oatmeal, and smoked or roasted mutton. In the rainy season, the water penetrates the tents, and soaks through clothes and everything else. Matters are very wretched under such circumstances, and perhaps only less terrible than the summer heat, which maddens the soldiers with thirst unquenchable.

When the column approaches a friendly aul, the inhabitants bring fruit, milk, eggs, and butter, for sale. For these things they are paid in Russian money, but prefer silver to copper, which they will only take at half the nominal value.

With the first rays of the sun the column moves on ; but the march through the mountains is so heavy that only fifteen *versts* (about nine miles English) are got through in a day. Frequently, the artillery has to be carried up to the mountain-ridges on the shoulders of the men. A cannon is the terror of the Circassians ; they call it—exaggerating its influence, “ Thousand-man-killer ;” or more jocosely, “ The Czar’s pistol.”

When a rebellious aul is to be chastised, it is seldom unknown to the inhabitants beforehand. They then desert their houses before the Russians come, taking

author of “ Eothen ;” and many and many a time has a valued friend of the editor sung a paean in its honour, and described its soothing effects in the arid deserts of Arabia.—K. R. H. M.

with them every article they possess, and leaving nothing but the bare walls. They fly to the mountains, taking measures to cut off the Russian army, or to rain down upon it, in some narrow pass, a hailstorm of bullets. Under such circumstances, their fields are ravaged, and their *sakliahs* burnt down.

Not unfrequently, however, the inhabitants remain, and fortify themselves in their subterranean huts, which can only then be taken by storm, and at the cost of many lives. The Russians have to break through the walls to get from one *sakliah* into another, while a storm of cartridges play upon them all the time. The fight continues in the street and upon the rocks—a terrible struggle between Russian bayonets and swords, and Circassian daggers and sabres.

The Circassians regard their arms as their most valuable possession. They preserve them, and hand them down as sacred inheritances ; and for this reason do we find among them the rarest sabres, the most precious daggers, and lances from the era of the Crusades,\* Italian pistols, with Latin inscriptions respecting the original makers and owners of the weapons.

As a proof of excellence of the Circassian arms, it may be stated that the barrels of Russian fire-arms are often cut through by a stroke of the shashka. The Russians are unwise not to make use of such sabres.

Of course, the pointed sword is better for the end in view ; but the Slavs are not very well acquainted with

\* The lances have led, in a great measure, to the assumption that Crusade knights retired to the Caucasus. See Chap. II., p. 24.—K. R. H. M.

the art of fencing, and have in general a repugnance to the use of the pointed sword. "Pigs," they say, "one sticks, but not men." The edge is also capable of inflicting very severe wounds; but it is more certain death to fight with the straight sword. This is the reason why the French have generally such an advantage over the Russians, and the Piedmontese over the Austrians, in close fighting. Examples are extant where soldiers have received ten, twenty, even forty, sabre-cuts, and yet have survived. The Circassians have learnt how to parry the bayonet, while the Russian officers cannot tell how to guard against the wild cuts of the shashka. Russian soldiers generally fire without taking any aim; this is all very well opposite a close front, but quite ineffective with irregular Circassians.\* But lately Finland sharpshooters have been sent to the Caucasus, and the Russian method of firing is much improved; still, the Russians are far behind the French, English, or Prussians.

When an aul is attacked, the defenders of it are slaughtered, and the wives and children carried away captive. No quarter is given during the fight.

It might be difficult to decide which nation treats its prisoners worst. The prisoners taken by the Tsherkesses become slaves, and are forced to labour in the fields (where they are often beaten), until the ransom-

\* The practice is certainly not confined to the Russian army; very few corps when in action also possess the coolness to fire with precision, although they may fire with regularity. Witness the per-cent-age of bullets that hit.—K. R. H. M.

money arrives. Of course, much depends upon the disposition of the master into whose hands they fall ; and in some cases they are chained up during the night-time. As to the imputation laid to their charge, that they introduce short horse-hairs into the heels of the prisoners, to prevent their escape, it is but just to say, that the barbarity is only practised upon such persons as have already attempted to escape more than once or twice.

The Circassians make a wide distinction between a deserter and a prisoner. Every one who comes to them voluntarily is hospitably received, and there are many Russian deserters living peaceably in Laz or Tsherkeess auls. They have, in fact, become complete Circassians, and intermarry with their adopted countrywomen. But the Tsherkeses are still somewhat shy of deserters ; not to the extent, however, of the Algerians, who force the deserters to fight in the first rank. As the Russian soldiers in the Circassian army are somewhat better treated, and as the Circassian mode of life has nothing very attractive, the number of deserters, who remember the chance they run of recapture, is not over great. Even among the Poles, the number of deserters is not so great as it has been represented.

Among the soldiers of the Caucasus, which is a sort of military and political Botany Bay (with no chance of "tickets of leave"), there are a considerable body of men in peculiar circumstances, — those who have been degraded. It might be imagined that this

class would furnish the greater number of deserters ; but it is not so. The degraded who have not been punished for any dishonest or dishonourable action, are so kindly treated that they would never dream of going over to the enemy.\* The officers, when off duty, meet their former companions on equal terms ; and the common soldiers, their companions at present, treat them with as much respect as ever. Of course, a general or commandant cannot under the circumstances invite them to dinner.

The most celebrated Russian deserter in Kussnetsof, a pyrotechnist in the Russian artillery, went over to Schamyl on account of some censures having been passed on him by his general, taking with him an inexpiable hatred against Russian nobles and officers. He begged Schamyl continually, to place the lives of the Russian officers taken in battle at his own disposal ; but the Circassian sultan always denied him this dangerous privilege. But one day, when Schamyl had again taken twenty-two Russian officers, Kussnetsof swore that he would compass their death. He intercepted the provisions sent them from the Russian camp, opened a jar of honey, and in it he found a letter addressed to the chief of the prisoners, a lieutenant-colonel,

\* According to the representations of Lermotoff in one of his Byronic fictions, lately published in England under the title of "Sketches of Life in the Caucasus," the penance is confined to the mere necessity of remaining in the Caucasus, every convenience and luxury of life being permitted to the affluent.—K. R. H. M.

giving him instructions how to escape with his comrades. Kussnetsof showed this to Schamyl, and obtained permission from him to do as he pleased with the prisoners, among whom there were several high officers. He had them all hanged.

Atatschikoff, an officer of Kossacks, who had gone over to the Circassians, enraged by the behaviour of one of his senior officers, was not so cruel toward Gleboff, adjutant of General Reidhardt, who was sent with despatches to St. Petersburgh. Atatschikoff, who had heard of it, induced the Circassians to await him on the road to Stavropol, and in fact was appointed to the enterprise with six Lazes. Gleboff was a man of unusual courage, but was obliged to yield after having been dangerously wounded; but he regained his liberty for the ransom of two thousand silver roubles.

There are even instances of Circassians going over to the Russians, incredible though it seem.

Baron Turnau, adjutant of General Gurko, went among the Ubiches, to obtain some knowledge of their country. He was recognised, and thrown into prison; where, as his ransom did not speedily arrive, he lay in great suffering. A slave of the chief who kept Turnau prisoner, having had his spirit of vengeance roused by his master's behaviour, murdered him, freed the baron, and sent him back to the Russians on his own horse.

The Circassians never leave the bodies of their slain brethren upon the field of battle, or in the hands of the

enemy. They would rather yield the victory to their enemies than the frail tenements of the souls of their comrades ; and, like the ancient Hellenes, they send a deputation to the Russians after every fight, to demand the slain. One day, General Rajeffski, who commanded the right wing, said to them, while giving up to them the bodies of the dead : “ I wage war not against the dead.” The Circassians replied, genuinely : “ We will pray to Allah, that he suffer not thy body to want burial, shouldst thou chance to fall in battle.”

The Russians also carry off their dead, when they can do so safely ; and the Kossacks especially are concerned to show the last token of respect to their fallen compatriots.

The greatest hazard with the Russians is in retreat. The enemy hangs upon them in forests and passes, and, if the Russians have not taken the precaution to set watches there, as it is somewhat difficult to do in wide spaces of country—if not impossible—they lose more men than in all the expedition, without estimating the loss of the booty and, frequently, a portion or the whole of their own baggage. The retreat, burthened as it is with the wounded and the prisoners, is always difficult and beset with dangers of every description. The march of the army is more wearying, and frequently demands more sacrifice, than the fight itself. Besides this, fever and dysentery make great inroads upon the Russian army, and, it is a fair estimate (grounded upon the experience of many years), that 20,000 are annually destroyed by these and similar causes.

The question is a very natural one: when may this war be expected to terminate? The auls that have been subjected to Russian dominion revolt the instant they are beyond the reach of coercion, or are supported [by the murids; and Russian military authorities are of opinion that there will be no peace in the Caucasus until all the inhabitants are killed—a measure which, even were it possible, would scarcely be carried out. Certainly, colonies could be established, but the population of Russia is not adequate to such an effort as the colonization of the Caucasus, and in addition to this—although under Russian supremacy that counts for nothing—the inhabitants of the plains have no mind to desert their fertile fields for the cultivation of barren rocks.

The Russian forts are too far asunder to give any assistance to each other at the moment when it is most required, while the Circassians can concentrate their forces, and may expect to take the forts one after another, when they have acquired greater knowledge of the art of besieging them, or have procured a greater number of cannon. In the mean time they make bloody inroads among the Russian colonists, make razzias, "lift" the cattle, and sometimes carry away the wives of the Kossacks. Besides this, the Russian forts, although numerous, are certainly not sufficient.

The system of forts formerly adopted in Algeria by Marshal Bugeaud, was abandoned, and replaced with great effect with mobile columns. It is true that the moving of troops is far more difficult in the Caucasus

than in Africa, and the Russians have a great deal to learn ere they can compete with the French in military science. The highest summit in the Atlas ridge is 7,000 feet, that in the Caucasus 17,000. In addition to this, the forests of Caucasus offer many more obstacles to the passage of armies than those of Algeria. In both countries there are marshes, but saklias are unknown in Algeria. Independently of this, the French soldier is far more fitted for mountain warfare than the Russian, who does not possess sufficient presence of mind to fight singly, and out of sight of his comrades, and cannot guide himself. The Russian soldiers act *en masse*, and standing as they do under the constant eye of their commander (who thinks for them); so long as there is no alteration in this respect, the Russian soldier can never become an apt sharpshooter or artilleryman.

The razzia system has not been borrowed from the French, by the Russians. The Kossacks never fought in any other way, and Jermoloff already made use of their method.

It would be a profitable transaction for both parties if the emperor of Russia lent the emperor of the French ten or a dozen of his rapid Kossack regiments for a few years, to chase the Bedouins and Kabyles of the Algerian plains; while the light, active zuaves, tirailleurs, and chasseurs d'Afrique would be excellently fitted to carry on a war of extermination from crag to crag and bush to bush, against Tsherkesses and Tshetshenzes.

## CHAPTER IX.

## PICTURES OF THE CAUCASUS.

*Daganoff's captivity—A Mohammedan deserter—Major Kas-combo and his faithful servant Ivan Sinomoff—A Kossack among the Circassians—Caucasian brigand life—The German doctor and the grateful Circassian—Ismail Bey—Hadji Abuck.*

Count Potocki, in his “Voyages dans les Steppes d'Astrakhan et du Caucase,” relates some circumstances relative to a Russian officer named Daganoff, who was taken prisoner by the Tshetshenzes while on a journey to his father. As he belonged to the family of Dimers, of Noghai Krasnai, he was better treated than usual, and his knowledge of the Tatar language contributed not a little to lighten his sufferings. The women took an especial interest in him, and often when his chains were taken off for a time, admitted him into their society. After a captivity of six months' duration, he was exchanged for a Circassian prisoner, and thus recovered his liberty.

A soldier of the Kur regiment was detained a long time in Lazistan, and only set free during the expedition of his regiment in 1837. He used to say that in the same village that he dwelt in, there resided a

deserter who had gone over to Islam, but whenever he saw him, he begged for the cross which all the Russian soldiers wear upon their bosoms, in order to kiss it, expressing his penitence at the same time for having changed his faith.

Major Kascombe, a Greek, who was appointed to the command of the port Lars, took with him a squadron of about fifty Kossacks. The Tshetshenzes were informed of this foolhardy enterprise by their spies, laid an ambuscade, and attacked him with a far greater number. The greater part of the Kossacks were killed, and the remainder, covering themselves with their dead horses, resolved to sell their lives dearly, when a Tshetshenz, who understood the Russian language, or a Russian deserter, called out to them, "It is not our intention to hurt you. Surrender your major, and depart in peace."

When the major heard this, he came freely forward, and surrendered himself in order to put an end to the bloodshed. Scarcely had he done so, when a Russian corps appeared to support him, but the Circassians managed to escape with their prisoner.

The soldier, named Ivan Sinomoff, who was the body-servant of the major, would not leave his master, and therefore sought him among the Circassians, in order to contrive means for his liberation, in which he ultimately succeeded.

The two captives were sent away to a distant aul, and there consigned to the custody of an old Tshetsh, named Ibrahim, who had lost two sons in the war

with Russia, and who was delighted to have an opportunity of revenging his misfortune by maltreating his prisoners. The Tshetshenzes demanded 10,000 roubles as a ransom for the major, who wrote several letters on the subject; but it appears that the policy of the Russian government at that time was to decline ransoming its subjects, in order to deter the Circassians from attempting to make prisoners.

Ivan attempted to lighten the burthen of his fetters by instructing his gaoler in the art of Russian cookery. The major passed away his time by singing to his guitar, and the Tshetshenzes, who are great lovers of music, often desired him to sing more. Ivan danced Kossack dances, and knew how to gain the favour of his lord in that way. When at last the imauum of the aul declared to him that he might become free by changing his religion, the faithful servant underwent the necessary ceremony, that he might get his hands free for the purpose of liberating his master.

In order to quash every suspicion of his integrity, he accompanied the Tshetshenzes in one of their raids beyond the Terek. The Circassians were repulsed, and as Ivan still wore his Russian cap and military cloak, he served as a mark for the Kossack bullets, without, however, their aim taking effect. In the passage of the river, Ivan saved the life of a Tshetshenz, who swore him eternal friendship, and whose sisters soon informed him that an attempt upon his life was meditated, as he was suspected and feared.

The Circassians went forth upon another expedition,

and Ivan determined that on that night he would either die or escape. As he was not allowed to *speak* with the major, they conversed by means of songs. There was a great deal of music that night, for they had much to tell one another.

At last, seizing a favourable opportunity, Ivan dealt Ibrahim such a blow, that the old man fell into the fire, and was unable to extricate himself. Ivan also strangled Ibrahim's wife, who had come running in, as well as the child, who might have raised the neighbourhood by his cries.

The key of the major's chains was not to be found in Ibrahim's pockets, and they were obliged to get away as well as they could. Ivan led his master along, and at last carried him, until they came to a hut, where they might rest a little. The major managed to rid himself of his fetters here. They had taken probably the very opposite road to that which the Circassians in pursuit of them had followed. They reached the heights, and saw the plain below them where the Russians lay encamped ; but Kascombo, worn out by the immense exertion, could get no farther. Ivan, therefore, went to an *aul*, subject to the Russians, where, after finding a hut standing by itself, he offered the owner a hundred silver roubles, if he would assist the major. The Circassian was satisfied, and helped Ivan to bring the major into the village.

In this way terminated a slavery of eighteen months' duration, in which time the common soldier had played the part of the superior.

A French traveller when at Anapa spoke with a Kossack who had been taken at the Kuban, in an expedition of the Circassians against a Russian colony. He remained a long time with a Circassian prince, who sent him to work in the fields, and wished him to marry a Circassian woman. But as the Kossack, singularly enough, declined the offer, he was shut up with the fair lady, and forced to marry her. In order to avenge himself for this ill-treatment, he locked his master in his own house, set it on fire, fled with his wife to a neighbouring mountain, and beheld the conflagration with pleasure. He now went to another prince, whose chief excellence was, that he had always been an enemy to his former master. This man treated him very well—especially, it would seem, as he had made a bonfire of his bitter enemy. Sold again to many other masters, the Kossack came at last to Constantinople, and thence to Anapa in a Turkish ship.

Next to the condition of slavery, robber-life is the most evident feature of Circassian society; for while we only read of it in mediæval novels, it is in full bloom in the Caucasus, where even the nobles join in, and live by, the pursuit.

Abdallah Bey, the son of the kadi of Tabasseron, made the most determined resistance to all the overtures of the Russians, who wished to interest him in their cause, because his robberies, which were on a large scale, were probably too profitable; and the Russian alliance did not offer half the advantages. At the same time another chief of Daghestan, Ma-

homed Khan, made every attempt to gain the friendship of the Russians, in order to regain the principality of Ulemy, which his father had lost by treachery to the Russian General Radaboff. He got powder from the Russians, undermined the house of the robber-chief, and blew him and his family into the air, with all the strangers and guests in the house ; for which treacherous action he was rewarded with several villages.

In Jekatesinodar, Moritz Wagner made the acquaintance of a German physician in the military hospital, who had been twice degraded to the ranks on account of a duel. The Circassians often entreated his assistance ; but they pay rather in kind than in cash. After a bloody encounter, the young doctor found among the dead an old Circassian, who still gave signs of life. He had him brought into his house, and the wounded man was cured by his skill, and by the care the physician's wife bestowed on him. The old man was a mullah ; and as soon as he was able to move, he fled to his country. Some time after this, a young Circassian came to the doctor's house, and requested him to accompany him to the chamber of a sick person. He consented to go ; and the Circassian conducted him a long distance into the mountains, to the dwelling-place of the old mullah whose life he had saved, and who entreated him to remain with him, simulating illness at the same time. Just while the physician was away, the Tsherkesses made an inroad upon the stanitza where he was residing. The expedition was entirely successful ; and all the inhabitants of the Kossack village

who were not killed in the fight, were led away captive—a fate to which the physician was no doubt equally doomed, had not the mullah contrived to entice him away by this artifice.

We close these pictures of the Caucasus with two of Lermotoff's poetical tales, unknown, as yet, to the general public out of Russia.

#### ISMAIL BEY.

Ere the dew of the morning had melted into the air, a Tsherkesse horseman came riding up the narrow way which leads to the Elbrus. He had soon climbed far up the mountain and beheld the shattgora (glacier) of the Elbrus afar off. His horse foamed and smoked after the tremendous fatigue, and the sun shone down upon the wildly romantic country.

The horseman perceived a light in the direction he rode, and knocked at the door of a little hut. The head of the family—father of three sons who pursued the calling of robbers—opened the door; but he stretched forth his hand to the stranger, who might now depend upon his hospitality.

Suddenly there entered a maiden, whose beauty delighted both heaven and earth. Ismail Bey was surprised; and the eyes of the peri drew sparks of fire from his heart, which sufferings had rendered hard. But he repressed the feeling that was springing up within his bosom, until at his departure Sarah brought him his horse, which she had fed and caressed during

his stay. However he mounted his horse, and was about to ride off, when Sarah said to him—

“Whither art thou going? By thy long beard I see that thou art a stranger—perhaps, even thou art banished; here wouldest thou be out of danger. Stay with us.”

“Do not think, O Sarah, that my heart doth not feel; but the hand of bloodshed would never be worthy to press thine. My heart is full of anger, and the lips which curse are not worthy to touch thy rosy mouth. I am the brother of Joslam Bey!”

And his horse's hoofs clattered over the rocky pathway, while Sarah gazed after him in astonishment.

To betray a brother is frightful; but what will not ambition, and hatred its horrible companion, bring forth in the heart of man? Joslam Bey was envious of Ismail. Ismail's return had weakened his strength. At a war-council Joslam Bey proposed to assault the enemy by night, but Ismail replied that he “fought not by night, but only in broad day.” Then their adherents followed him, and left his brother.

At the head of his friends, Ismail did deeds which filled the mountains with the fame of his courage.

One day he met a stranger horseman, who told him that he sought Ismail Bey to kill him, as he had broken faith with his sister. The prince conducted him to a rock.

“He whom thou seekest,” exclaimed he, “is already sufficiently punished by fate. Pray for him, for he suffers; but if thou wouldest slay him, lo! he stands ready before thee!”

Such magnanimity overcame the warrior ; the spirit of vengeance died within his bosom ; and he left Ismail without laying his hand on his sword.

But a second warrior followed him, not to kill him, but to fight at his side. He knew him not, but loved him as a brother. His name was Selim, and his intrepidity unequalled. The number of the courageous followers of Ismail grew less and less ; the forest of Russian bayonets broke further into the forests of the Caucasus, into the almost impenetrable mountains, and into the auls. Ismail fought with undaunted bravery ; his sabre mowed down everything before him ; but a friendly hand seized his bridle rein, and they fled before the mighty numbers of the Russians. Selim was mortally wounded ; and Ismail discovered, when he was binding up the wound, that his friend was a woman—Sarah, who had followed him to the battle-field, and had fought bravely at his side. A kiss sealed their love—the first and last—the kiss of acknowledgment and farewell. Sarah's last sigh infused new life into Ismail's soul.

What work was there for him to do upon this earth ! what ? to die by his brother's hand, or be assassinated behind a rock ? Ismail Bey is determined to end his life in sorrow and darkness. What the hand of the enemy was unable to do, hate effected ; and Joslam Bey at length turned his pistol against his brother's breast.

## HADJI ABNEK.

Aul Djemet is great and rich. It pays no tribute. The battle-field is its mosque. Steel and courage are its walls. Its brave and free sons are known throughout all the Caucasus ; and their bullets never miss.

The day is almost at an end ; the rocks emit a heavy steam ; everything is sinking into sleep ; and there is no life stirring anywhere, except in the aul. On an open space at the foot of a mountain, from which a stream is bursting forth, a great number of men stand in a circle close together, as is the custom of the country, and listen intently. How will the council determine ? Is another blow intended ? Are the herds of the enemy to be lifted ? Is the Russian army on its march ? Is a new expedition meditated ?

Pity and sorrow are written upon the faces of all. An old man, in the garb of Lazistan, sits in the middle of the circle, heavy with the many years that have passed over his head. The words he speaks are rapidly uttered, and his black eye sometimes becomes animated and flashes fire.

“Allah,” he said, “gave me in my old days, three sons and three daughters. The storm has, reft the branches from the trunk. Struck by a great calamity, I stand alone in my sorrow like the solitary tree in the plain. O ! full of sadness are my days of age ! My beard is whiter than the glacier ; but often the springs of a warm heart bubble up beneath the covering of cold

snow ! Help me, ye horsemen of Djemet ; give me the assistance of your hero arms. Who among you knows Bey Bulat ? Who will bring me back my daughter ? My other daughters are also slaves ; but I know not where they are ! One child alone remains to gladden the heart of its father. The sons fell in the battle-field ; two far away in foreign lands, and the latter born I beheld dying the death of a hero before me. When he fell, his eye sparkled as if he beheld the houris of Danerlin, in a glorious rainbow, smiling upon him. I retired into solitude, and took with me my youngest child. She grew up under my faithful protection, and she was almost my all. Nothing was left to me of all my possession save her, my armour, and my firelock. I was driven from my hearth ; my goods were taken from me ; and I myself sought a refuge from the enemy in the ravines of the mountains. I soon learnt how to endure misfortune—freedom I knew before—when in my old age, she too was taken from me—the only thing that brightened my old age.

“ One night, when I lay in a deep slumber, my angel daughter sat beside me and fanned me with a green bough. Suddenly I awoke. I heard my name pronounced—a stifled trembling voice fell upon my ear, like the footfall of a horse beginning to fade in the distance. Where is my daughter ? O ! Allah in heaven ! she is gone ! A horseman is dashing madly along with her, having robbed me of my treasure. I sent a bullet after him, but it was spent ere it reached the place he

had passed over. Lo ! I sit here with a broken heart ; my weak arm is unable to avenge the insult ; and my prayers are as useless as my cause. Like a serpent trodden under foot by the hoofs of a horse, I glide old and wretched through the mountains, and find no rest by day or by night. Help me, noble horsemen of Djemet ; lend me your hero aid. Who among ye knows the Prince Bey Bulad ? Who will restore to me my daughter ?"

"I !" exclaimed a warrior. He laid his hand upon his broad dagger, and all are silent, looking with astonishment at the hero. "I know him, and will help you ! Never has Hadji bestrode his steed in vain. Wait for me but two nights ; if I do not come then, expect me no more. Then return to thy house, and pray to the prophet."

Day breaks amidst the mountains. Granite giants look forth from the mists, and the white peaks point up to the azure arch of heaven. The cold breath of the morning rises from the abyss, and the clouds bow like white and red sails, to the summits of the mountains.

A Circassian is riding cautiously by the side of the chasm. His wild horse goes quietly, with a measured tread. The dew is yet upon the rocks and valleys ; the sun shines upon the horseman, who soon holds his bridle less tightly, plays with his whip, and sings a song of old days, which the rocks give back to him in echo.

On a bye-road he sees the track of wheels, and beneath his feet an aul lies glistening in the morning

sun. Herds are grazing, and the noise and life in the village sounds over from the distance. The horseman sees the dwelling of Bulat Bey, situated on the right side of a precipice.

At the door of the house sits the lovely young Laz woman, and looks out towards the road and plain. What is that upon her glowing cheek ! O, speak, lovely star of the south, for whom doth thy heart beat ? Seest thou thy brother—or is it a friend returning from afar off ? She bows her head, as if weary with waiting ; her bosom heaves, as if agitated by tender passions. Her cheek becomes more red, her southern blood circulates more rapidly, a spell is upon her lip, and everything in her glows with tremulous longing. Her hands tremble as if she wished to clasp some one. Suddenly she rises—the tramp of a horse resounds from the rocks, dust-clouds hide the horseman coming on.

“ It is he, certainly,” she cries, full of joy.

Hope strengthens the eyesight. The horseman comes nearer. Alas ! he is a stranger, and she knows him not. He comes to seek beneath her roof a place of refuge. But he does not come forward ; he does not leave his saddle. His look is anxious and terrified. Of whom can he be afraid ?

“ Why dost thou hesitate ? ” asked Leila. “ Dismount from thy horse and rest ; a guest whom chance brings to us is a gift which God sends. If thou art poor, I am rich. I will bring thee honey. Thou shalt bless the house of Bulat Bey ! ”

“ Leila, may Allah protect thee ! Thou receivest

the guest so hospitably that he must bring thee blessings. Thy father sends thee his."

" My father! O ! I have been so long parted from him. Has he not yet forgotten his daughter, so distant from him. Where is he? His daughter knows that wherever he may die, he lives as he used to do. Is he happy ? Is he content ? Speak !"

" He who buries himself alive—who bears such blows of misfortune—who has nowhere to lay his head—to whom nothing remains—can he be happy ? But say—art thou happy ?"

" Yes, I am happy. I want for nothing."

" O, evil fortune!"

" What sayest thou ?"

" Nothing!"

The stranger is silent, supports his head upon the table, and touches not the repast which is placed before him. Gaiety has departed from his forehead, which is covered with wrinkles. Are they the work of time or of sorrow ?

Leila seeks to amuse her guest ; she takes her tambourine, and sings and dances ; her eyes sparkle like stars, while she is moving round, bowing and rising up again. His heart beats louder, a luxurious tremor runs through his veins. She flies about before her guest like a butterfly before the sun-ray. Now she tosses her tambourine into the air, and catches it upon her white hands, where it whirls round and round. Then she holds it above her head, and follows it with her eyes. seeming to say—

"Away with your sadness, and believe that good and evil fortune are nothing but dreams."

"Leila," said Hadji Abnek, "dance no more, and sing no longer; overcome the passions that beset you. Dost thou never feel sorrow? Does the thought of death never turn away your thoughts from this joyful life?"

"Why should I think about the cold grave, as long as I am happy upon this earth?"

"Dost thou never feel a desire to return to thy native land—the misty land, Daghestan, with its blue heaven?"

"I love these mountains, these clouds, and these glaciers. The world is beautiful everywhere, and not only where we are born. The heart finds its native land where happiness and love exist; it bears its chain comfortably, and easily forgets itself in that which it loves. Like the bird, it flies away and builds its nest where it feels it can be happy amidst God's beautiful world."

"But only those who preserve within them a remembrance of past happiness find a sweet comfort in their hearts when this happiness is gone. Pictures and ideas arise in our minds and change; one effaces the memory of its predecessor; one pursues the forerunner; love becomes misery, and enjoyment a sin. That which delights us speedily passes away; the chains we wore so readily fall off, and what we rejected returns to us. Leila! Leila! with all the riches of the world, I would not accept this false happiness. But what has happened? thou hast become pale!"

" Nothing, nothing !" stammered Leila.

" Listen to my words a moment, Leila ! They will not be many. I had a brother ; he is dead : destiny determined this, but he died not a warrior's death upon the battle-field. He was murdered by the ruthless hand of thy husband. Like a wild animal, he fell by a bullet aimed by an unseen hand. With his last breath he desired me to avenge his death. After many years I at last discovered his murderer. My dagger was already raised to strike. But what was death to the length of suffering I had borne ? Could a moment of anguish atone for the misery brought upon me by the detested man ? No ; there is a more cruel vengeance still. He must have some one who loves him. I will seek and slay that person ! At last my wish is fulfilled ; the fearful hour is come, and my wrath cannot be escaped. Seest thou the sinking sun ? It is time, I hear the voice saying. When I beheld thee to-day, for the first time, and saw thee playing and dancing, thy unhappy destiny softened my heart, and made me sorrowful ; but I have overcome this weakness. Vengeance alone fills my bosom ! O, Allah ! my oath will be expiated ! "

Leila became as pale as snow, and trembled in every limb ; she fell at his feet : she wept and embraced his knee, and said :—

" O, look not upon me with this gloomy threatening aspect, which terrifies my soul ! Thy words eat into my soul like cold poison. Do not jest. Would you kill me ? Thy visage is cold—cruelly cold. O, Hea-

ven, turn away his arm from me ! Do not the tears of innocence move thee ? Tell me, how do the women in thy country weep to win pity ? You will kill me—and I am to die—so young, so happy ! O, I beseech thee, stay thy arm ! Have pity !—hast thou never known the joy of love ?—hast thy heart never been touched ? No ! surely not !”

He is silent ; entreaties and tears are all in vain.

“ Let me live but one hour longer — but one minute !”

But the broad blade of the ginjal is already gleaming in the air, and with one single blow he separates Leila’s head from her body. Hadji wiped it with the long hair of his burka, and then mounts upon his horse. The animal gnashes his teeth, and dashes the white foam from its mouth ; its mane rises—it stamps wildly on the ground with its hoofs, until the horseman turns it with a sudden twist of the bridle, and it speeds toward the mountains like an arrow.

The evening red begins to pale ; it soon changes into darkness ; and gloomy clouds threaten to drive away the last remaining ray of light. Storm and wind are coming fast ; the thunder growls and rolls at the foot of the mountain. Solitary horseman ! spur thy steed, and fold thy burka close about thee. Why trembleth thy foot in the stirrup ? Use thy whip—hold thy bridle tight in hand ! No spirit of the mountain—no wild animal threatens or pursues thee ; thou canst yet pray ; nothing can impede thee : pray, solitary horseman, to heaven !

"Courage, courage my steed! Why art thou so unquiet and shy? Here shines the skin of a serpent; there hang rocks in the air, under which the rock steam is rushing onward to the great ocean. How often have I steeped thy mane in blood upon the battle-field; how often hast thou saved me in the day of misfortune upon the battle-field or in the wilderness, and brought me home in safety? Why am I a heavy burthen to thee? My trusty horse go forward! Soon we shall rest at home! Then I will adorn thy bridle with Russian silver, and send thee forth unsaddled with the herds. But to-day thou must hie thee quickly onward. A few hours only hast thou been upon the road, and yet art thou covered with foam, and thou panteth under me. What stayeth thee in thy course? The darkness disappears—the moon rises, and throws silvery rays amidst the clouds to show us where our aul lies in peaceful rest. See! the fires of the shepherd gleam like stars in the valley! It seems to me as if already I heard the lowing of the herds of Djemet; the horses come dashing toward us, as if they guessed that we brought misfortune with us."

Round about Djemet everything lay in the deepest sleep. One solitary old man sits anxiously on a white stone by the road side, as if waiting for some one, immovable as a statue. He gazes silently, but with sorrowful foreboding, along the road from the rocky defile, and the utmost misery is crouched in the hollow caverns of his eyes.

Who is yon horseman coming carefully down the

rock path? His wearied horse bends down his long-mained neck. He has taken off his burka, and seems to carry something carefully wrapped up in it; and the old man says to himself—

“Perhaps he brings to me a present from my beloved daughter!”

The horseman comes up to the old man. He reins in his steed, opens tremblingly the folds of his burka, and the bleeding head falls into the green grass. Great Heaven! The old man sees in it the head of his own daughter. Almost bereft of his senses, he presses it to his lips; her cold clammy countenance receives the last stammerings of his broken heart, and his last breath is expended in a kiss. Misfortune has proved this poor heart sadly. His life was torn asunder like a piece of rotten flax, and deep lines cross his forehead. His soul had fled so quickly, that the joyful anticipation he had felt was still impressed upon his countenance in death.

Hadji Abnek remained motionless for a few moments, and then dashed away at the top of his horse's speed into the mountains.

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About a year had elapsed when two half-corrupted bodies were found in the thorn bushes of a rocky cavern. They lay opposite each other as if they had fought. The pilgrim who found and buried these remains, said that it seemed as if there was still life in them, as if deadly hatred stirred their pallid lips, and gleamed in their eyes.

Both were richly dressed: one was the chief Bula Bey; the other was unknown.

## CHAPTER X.

BY THE EDITOR.

*Circassian heroism—Obligations of the world to that nation—Europe's duty—Urquhart on the importance of the Caucasus—Admirable military institutions—Russian influence.*

THE reader by this time has been able to form some opinion as to the position relatively held by Circassia.

The consideration of Schamyl's struggle is instructive in the highest degree. If for nearly half a century one province of the Russian empire has successfully sustained the shocks of the Russian arms,—a province whose sole power consists in the hardihood of its dauntless mountaineers,—and has absorbed the attention of the most experienced military men of Russia, and exhausted the strength of its formidable rival, what estimation are we to form of that rival? The Russians were free to blockade the ports of Circassia on the Caspian and in the Sea of Azov; they might have locked out all supplies with the utmost ease by land; there was no lack of "food for powder," as (although the Tsherkesses would not believe Nicholas when he told them so), there was none of powder itself. Yet, what has been done by the man who now defies Europe,

in a country where he had it all his own way? He has raised up against him a deathless and unconquerable enemy: slow in growth, but destined to be, if only properly nurtured—nay, if not nurtured at all—the avenger of the wrongs of Europe.

To Circassia shall we owe the liberty which we have been on the point of losing, with connivance on all sides. To Circassia, the independent and neglected, does Turkey owe its present enthusiasm. That truly wise and far-seeing man, Urquhart, has, in a few vigorous sentences, described the obligations of Turkey to Schamyl and his men. I transcribe it:

“Her position has been reversed by the restoration of a people. It has been restored by adversity—by the blows she struck and the humiliations she inflicted.

“Disasters might have crushed, not tempered the Ottomans, had it not been for the protection afforded by the Caucasus, the example held out by its defenders and the shame of its defeat.

“Here is the shield under cover of which Persia has regained courage, and Turkey resumed strength. A small population, without the learning of the nations of the West, and unaided by the wise counsels of their governments, has rendered this service to humanity.”\*

What duty have we to perform in return? Sultan Abdul Medjid, the protector of the Hungarians, the kind ruler of a nation slowly recovering from the brutalization of centuries, can tell us. He has done

\* Urquhart, *Progress of Russia in the West, North, and South*, p. 438.

what England, or the managing men of England, would be too proud to do. He formed an offensive and defensive alliance with the veteran Schamyl, thereby acknowledging the legitimacy of his rule, the independence of his country.

Independence! a word vaunted by Englishmen for centuries, denied by Red Tape on grounds as consistent as they are humane. Is there nothing of feeling in the relations between nation and nation? Russia boldly asserts that there is not, England tacitly admits it. The divine scheme of humanity, however, teaches the contemplative man to think otherwise. Expediency and finality have done their work, and produced war. It was not expedient to declare the passage of the Pruth sufficient grounds for a declaration of war, the pulsation of the heart in Red Tape's bosom preferred the groans and dying griefs of our seamen in Besika Bay, the cries of massacred Turks at Sinope. But after this life let us hope there may be a judgment for political heartlessness as for moral transgression.

Civilization such as we have around us now, leads inevitably to heartlessness. Savage nations or simple ones do not possess civilization enough to temporize; they "strike" at once, and something comes of it.

It is, perhaps, the very solitariness of the Circassian nations that has been the cause of their success. They cared not for commerce when their liberty was assailed. They had no foreign relations whose feelings they could shock. The Divine Ruler of History

alone watched over them, and put might into their arms.

It is, however, time that this was over.

The most popular, as well as the most just act—it is wonderful to find the two expressions together!—that our government could take would be the recognition of Circassian independence. Let us save our political character from another stain like to that which extended even to us, in the matter of Poland. The direct interests of this country are concerned in such a declaration, and the consolidation of a power which would prove a barrier against Muscovite aggression. It is due to the most advanced country of Eastern Europe, except Turkey. It is more than a mere question of policy—it is a right which has been won by blood, and the birththroes of centuries! The baby-nation is born into the world, do not let us send it to the Foundling!

"For Hindooostan and for the Ottoman empire," says Mr. Urquhart, in another work, "there is one, and a mighty, protecting barrier. Against Russia, to the south and west, rises a gigantic obstruction, covering the field of all ancient greatness—the Caucasus. In our times we have seen this new people arise—a people alone upon earth, noble enough in mind, and brave enough in person, to scout the contaminating alliance of Russia, and to resist her hordes. This people is at WAR with Russia. Hear it, Europe! hear it, exhibitionary camps and parading squadrons! —a few tribes, on their own account, and without

revenue, loans, equipments, arsenals, hospitals, pensions, make war on the Czar, your master ! They continue that war year after year. They have no parliaments for the eloquence of patriots, no gazette for the renown of heroes, no press to inspire virtuous deeds ; they have only hearts, and therefore they are as rich in their weakness as you are poor in your strength. While you are crouching at the feet of a Russian ambassador, they are retaking the fortresses of which they have heretofore been despoiled ; while you are studying Russian articles in your free and independent journals, they are in the field ; while you are considering whether you dare to allow your vessels to sail through the Dardanelles, and apprehending the dangers of war, they are beating her armies ; but they are barbarians, and you are slaves."\*

And this successful Circassian war may at the present time teach a lesson of importance. A long list of signal defeats, varied only by the occasional occurrence of a Russian victory marked with violence and barbarianism, may set in its true light the efficiency of the generals and forces in that country. Even of Woronzoff many opinions may be formed. He was defeated in the forests of Itschkeri, and recompensed for it by his elevation to a princedom. He gained over the baser population of the province by re-establishing the hateful trade in women, a trade civilisation suppresses.

\* Urquhart, Recent Events in the East, pp. 135, 136. It is necessary to observe that these remarks date as far back as September 7, 1853.

But the vitality in the Circassian institutions of Schamyl is not to be overlooked. His excellent militia regulations have been already described, and their effective force is probably very little understood. What humanity is shown in the mode of levying troops! Instead of a forced and disagreeable conscription, the army is an honour to a man—a position conferring privileges, not only upon himself, but upon his family, and the enthusiasm of serving his country is kept alive by the solid pudding contained in exemption from taxes for his family, and exemption from expenses for himself.

The Czar has no means of keeping such enthusiasm alive. The only privilege of a Russian soldier while under arms is the extra measure of wine administered to him.

But it is the bravery of the Circassian race, which, inherent to its constitution, will ever allow it to reassert itself against all invaders.

Whether the policy now pursued of driving the Circassians gradually into a narrower and narrower circle, is ever destined to succeed, it is impossible to say. This, however, must ensue, unless steps are taken to confirm and solidify the powers and independence of the mountain tribes. Russia will inevitably overwhelm the Caucasus at Schamyl's decease, if aid be not given in time. And Russia stops not there. Its aggressive policy, opposed to that of the world, will lead it to India, and the empire of the Indian ocean.

As the Russian Cæsars have stolen the very title

of Czar from a conquered nation,\* so will they steal any other thing under Heaven. The world is said to be governed by Russian influence already,—

— “no man’s pie is freed  
From his ambitious finger.”†

and no wonder, for as Walter Savage Landor, one of the most far-seeing men of our time or of any other, wrote above twenty years ago, speaking in the person of Capo D’Istrias, “Remember, now and for ever, she alone can play deep at every table, and stake nothing.”‡

\* It was the title of the chief of the state in the ancient kingdom of Astrakan.

† Henry VIII. i. 1.

‡ Works, vol. i. p. 112.

## TWO TALES FROM THE CASPIAN SEA.

BY THE EDITOR.\*

### I.—THE COURAGE OF MEHDUM-KULY.†

THE aushiks sat in the shade of Mehdum-Kuly's tents. Glorious was their minstrelsy, and the heart of Mehdum-Kuly rejoiced within him. The mares were killed, the mead was brewed, and a great festival was proceeding.

Many were the guests, the warriors reclining around.

But Mehdum-Kuly's acts grieved the hearts of the true Turkmans; the ram-warriors ‡ of the tribe of Tuka were sorrowful in spirit; for the sound of the guitar was never silent in the tents of Mehdum-Kuly, and Mehdum-Kuly was not a true Turkman, like his father.

His father had been a great warrior, and the Turkmans rejoiced in him. With his single arm he could

\* I must not omit here to state my obligations to Miss Eliza Cook, for the kind manner in which that lady has permitted me to reprint the two following stories, which originally appeared in her well known and popular journal.—K. R. H. M.

† Note, that the following legend, although founded in history, is not worked out altogether in harmony with the tradition as given by the Turkman minstrels or aushiks.

‡ Valiant chiefs in the East are called "rams," from the obstinacy of that animal.

drive out the inhabitants of the villages, and take from the richer somewhat to relieve the necessities of the tribe of Tuka. But Mehdum-Kuly was not like his father : little cared he for the battle-shout ; the sound of war rejoiced him not. He was rich—he was young ; and he loved rather to rejoice in the wine-cup, in the looks of the black-eyed maidens of Tuka, in the songs and traditions of the wild aushiks.

The warriors looked upon him, and their hearts were dead. They felt weary of life, for the glory of the tribe had died with the father of Mehdum-Kuly. The might of the Tukas had descended into the grave with the ram-warrior chief.

So, when the song of the aushiks rejoiced the heart of Mehdum-Kuly, the chiefs looked on in silence. Their spirit rejoiced only in the strength of the Tukas, and Mehdum-Kuly was enervating that strength.

And when the song had ceased for a moment, behold ! a warrior, whose cheeks were burnt and wrinkled with the fire of many summers, whose head was whitened with the snows of many winters, arose, and, standing in the assembly like a time-worn hearty tree amid the saplings, spoke these words to the young chief of the Tukas, the handsome Mehdum-Kuly :—

“ O thou son of the ram-warrior chief of our tribe ! listen to the words of the aged; hearken to the counsels of the wise ! Many warriors are there in the camp of the Tukas—warriors of nerve and muscle,—warriors who fear not the glancing arrow, and who start not when the shining spear comes striking them.

The tribe of Tuka is brave, is powerful. Thou, O Mehdum-Kuly, art chief of the Tuka race. Where is thy armour? where thy deeds of arms? The young vultures of the tribe have no example granted them; they sit in solitary places, and tear out their feathers with grief. The Persians laugh and mock the Turkman; they ask for his deeds; they buy their slaves from others. Up! Mehdum-Kuly; thou that art the chief, thou that art the apple of the eye of the Tuka rams; let them grieve no longer in sorrow, but show that thou art the son of the chief. Of a truth, men say to themselves, and whisper it from one to the other, that Mehdum-Kuly is a woman, and fears death, nor rejoices in the strife of men! Is this shame to hang upon thee? Speak!"

And Mehdum-Kuly arose from his couch and answered the warrior, and said,—

"Every man has that allotted to him, O Chief, which he has to do in this world. Is the bow to be always bent—is the arrow to be always on the wing? Where would the strength of the Tukas be, if they took no rest? Under the guidance of my father they acquired much honour, much renown, much riches, but little ease. While my father lived, the Turkman were at war; while I live, they have the blessing of peace. The bow is unbent, the arrow rests in the quiver, the spear hangs on the wall; but in the tents men think and reason, men seek the beauties of nature, and sing about them; men rejoice in the smiles of the maidens whom they forget in the hour of ambi-

tion. Truly is not this better than blood—is this not better than vengeance? Even the blood-horse is at rest now and then—even the steed is not always pawing the ground."

But the chiefs murmured, and said to each other, "Mehdum-Kuly is a coward, he fears death. What are his words better than running water, which rattles over the pebbles in the watercourse, and comes not again?"

Then came forth the mother of Mehdum-Kuly, the tigress of the Tukas, wife of the dead warrior, and said,—

"The riches of Mehdum-Kuly are not his alone, but the riches of his tribe. The men of the race of Tuka were poor, and their right arm raised them to wealth. The ram-warrior chief received the wealth of the Tukas in trust, and is Mehdum-Kuly to squander it? Shame upon the son of the generous chief, the mighty man of war. The men of Tuka will soon become poor, and they will want bread; and whence is it to come?"

Then answered Mehdum-Kuly:—

"Daughter of the rock and stream,\* sojourner from the far-off country, do not afflict me with words, do not assail me with reproaches. The guests of Mehdum-Kuly do not waste the riches of the Tukas; they come to rejoice in the presence of Mehdum-Kuly. They come, they sip some drops of wine, they depart, and there is no harm done. They want no bread.

\* The mother of Mehdum-Kuly was a Circassian.

Do not bend the bow of thy eyebrows at Mehdum-Kuly. Must not the son of man rejoice in his heart on earth, for he is nothing but the guest of his body?"

But it was said—"A man who cannot provide himself with horse and saddle, what is he? His strength wastes, and the vigour of his knees departs."

The chiefs departed, and Mehdum-Kuly was alone, and the grief of his heart was great, for the Tuka chiefs thought him a coward.

His gallant Argamack\* was in the stable, his arms were in his tent. Mehdum-Kuly had made his resolve. Before the sun had made the black tents of the Tukas hot with his rays, Mehdum-Kuly had departed, no man knew whither.

Mehdum-Kuly had made his resolve. He would prove his courage to be as good as that of any of the warriors of Tuka, or submit himself silently to the stroke of the sharp sword. And he sped him away in the night-time, no man knew whither.

Now Mehdum-Kuly went forth to seek a prisoner; he went forth to find a man, that he might vanquish him, and show that he was not a coward, but a ram-warrior; for his heart was as valiant as any, though he loved the arts of peace.

Mehdum-Kuly found a man, and overcame him.

\* Blood horse.

M 2

He was brave ; but the brave must submit when vanquished. So Mehdum-Kuly bound him, and led him away.

They were many days' journey from the Tuka camp, and Mehdum-Kuly was tired ; so he laid him down to rest on the bank of the Sommar, and slept the deep sleep of youth. Quickly the water came rushing on, gradually the land crumbled into the bed of the river, for the rains had been heavy, and the river was swollen.

Then the prisoner awoke, and saw that Mehdum-Kuly was at the brink of the water—a moment more, and the gallant chief would have been carried away by the flood. But Adyn rolled over and over until he seized Mehdum-Kuly with his teeth, and saved his life ; for at the same time, the earth crumbled away, and Mehdum-Kuly would have fallen into the depths of the rolling river.

Then Mehdum-Kuly wept the tears of a brave man, and Adyn became dear to his heart. With hands trembling with sorrow, he untied the bonds which held Adyn, and he blessed him, fell upon his neck, and gave him his horse and arms to go to his own place. And Adyn departed, bearing with him the love and gratitude to the brave Mehdum-Kuly.

But Mehdum-Kuly slowly wandered homeward, and he came into the camp at sunset. His heart was heavy, for he had lost Adyn, whom he loved. He had also nothing to show that a brave heart was in him.

He had sworn by the white-handled sword of the Prophet to give a token of his bravery, or die in the camp an unworthy chief of the race of Tuka.

It was sunset, and he surrendered himself to death, for protestation he knew would be in vain.

The sword gleamed in the sun. The chief of the Tukas lay bound amidst his people. The men of Tuka wept, for they saw he was a man who cared more for his word than his life; but they dared not save him. The old chief bowed his head, and prayed humbly to Allah for help. But the sword was ready, the oath must be redeemed.

At that moment an armed man came riding through the deserted camp. It was Adyn, who came with the ransom that Mehdum-Kuly had foregone. He went forward to the chief, where he lay, loosed his bonds, and wept over him.

“Men of Tuka!” said Adyn, “behold ye have among you a brave man, who dies for his word! Behold, ye have among you the prisoner whom he overcame and bound, loosed and equipped for his journey! Mehdum-Kuly is my brother! I, Adyn, beheld him by the Sommar, where he slept, and the waters would have drowned him. And did I awake him from the certain of death then, that he might continue his journey to meet a shameful death like this? Behold: Adyn is Mehdum-Kuly’s brother and slave, and he brings Mehdum-Kuly a weighty ransom!”

Then the men of Tuka shouted aloud with joy, for they knew that of a surety they were led by a ram-warrior who had thus redeemed his fame. They came around, and knelt before the brave man, whose sufferings had shown them what true bravery was.

And Mehdum-Kuly arose, and Adyn his brother.

From that time forward the men of Tuka became peaceable and truly brave. They loved their country, but they knew that peace alone could preserve it the favour of Allah.

Such is the history of the brave chief, Mehdum-Kuly.

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## II.—A STORY FROM TATARY.\*

PRINCE BATTYR SHORAH sat in his tent ; his chief men were near at hand, and counsel was taken as to the crafty Glinski and the terrible Sheremetev. Innumerable were the hosts of the Russians : like brambles they covered the plain, and the Tatars took counsel against these many-wiled traitors.

The heart of Battyr Shorah sighed for victory, the spirit of the ram-warrior was afflicted at the might of the sons of Ivan ! Dark and doubtful was the future, and the prophets could make nothing of the aspect of the stars. There was no help in the hosts of heaven for the Tatars; unstemmed was the course of the Russians ;

\* It is but due to the reader to tell him that the groundwork of the following tale is true, and that the taking of Kazan occurred in 1552 ; the sinking of the men in the marshes is a well-known fact among the Astrakhan Tatars.

and Battyr Shorah's only comfort was in the depths of Dunah's affection,—Dunah, the flower of the harem of Battyr! Gentle and sad were the eyes of Dunah, but loving and trustful were they in the Tatar's power. Surely the might of the sons of Islam must prevail, surely the hand of the tribes must break the bones of the locust warriors from the north!

So counsel was taken in Battyr Shorah's tent against the foes of the race of Taranah.

“Victory! victory!” was the word in the camp. “A prize, a prize in the general's own son!” And the Tatar host shouted until the swarthy tents trembled, and the echoes rang loud and far! “See the giaour! see the son of a dog! May the curse of asses descend upon the burial-grounds of his fathers! See the youth of handsome feature, the crafty, subtle son of Glinski!” And many hands were stretched out to drag the young Ivan forward into the presence of Battyr the terrible, Battyr the hunter of men, the foe of the men of Muscovy!

Ruddy of feature, fair of countenance was Ivan, Glinski's son. Pity entered into the heart of Battyr, for Battyr thought of his brother, the slayer of enemies, who was pardoned and honoured in the camp of the Russians when they bound him a captive in the hands of his enemies. Pity entered into his heart, and he loosened the bands of Ivan.

“Thou shalt be mine own son!” said Battyr; “pride of my nation shalt thou be. I swear it by the sword of Ali, the noble successor of Mohammed! Verily, I will

drink blood with thee, and son of the soul of Battyr  
shalt thou be!"

Then answered Ivan and said: "Battyr, prince of  
the Tatars! Invincible is thy power! Verily thou  
art a nobleman! Thou releasest the bound from capti-  
vity! Thou freest the young from the fear of death!  
Great is thy might! Thy arm smiteth the enemy with  
grievous slaughter. Who is the White Chief of the  
North, that I should obey him? He rolls in luxury,  
while his soldiers win battles for him. Rather will I  
be brother of Battyr Shorah, rather will I bear a shield  
before the prince of the horsemen! Fetch hither the  
goblet the nuptial beaker of the Tatar, and let us drink  
blood, and be brothers for evermore!"

Now Ivan, the son of Glinski, was a spy.

Then Battyr fell upon Ivan's neck, and kissed him  
between the eyebrows.

"Bring hither, bring hither the goblet! and let us  
drink blood together, and be brothers for ever!"

Then Battyr lifted up his voice and sang:—"No  
more, no more shall Ivan, the son of Glinski, be num-  
bered among the foes of Battyr, the chief of the  
horsemen! Ivan is Battyr's brother, the apple of his  
eye, the core of his heart! Like to a strong bow are  
the eyebrows of Ivan; his eyes are two burning coals;  
mighty is he, and great among the tribes of the horse-  
men. Let him drink blood, and fight against the White  
Chief, with the horsemen!"

Then answered Ivan again, and said (for he was  
afraid):—"Who is the White Chief that I should

honour him? Does he not fly before the steed of Battyr, and hide like a trembling girl in the depths of the groves? The shout of Battyr is mighty, the cry of the prince shakes the firm mountains, and causes their crests to shake with fear, so that the snows fall down into the valleys! Battyr is like the horse, he loves the fight, and strives against his enemies for ever. Fortunate is the unworthy Ivan to be the brother of Battyr the prince!"

Now this crafty and traitorous speech won the heart of Battyr, and he was mad with joy.

And Ivan was decorated with a dress of honour, a noble steed of pure race was given him, and a sword from far-away Damascus: shining was the blade, penetrating the stroke of the sword. And Ivan sat next to Prince Battyr in the council-tent of the Tatars.

But Ivan, the drinker of the blood of Battyr,\* was a traitor, vile and crafty. He beheld the faithful Dunah, and his heart burnt fiercely with the flame of love; he thought but of her, and sought to get possession of her. This could only be done if Battyr were ruined and destroyed; for Battyr loved Dunah, and she was the chief of his wives.

One day, Ivan went into the presence of Battyr, and bowed down his head before him; for he seemed as if grief were weighing him down, as if sorrow were creating a void in his spirit. Then said Battyr:—

\* To drink blood with any one in Tatary, is to adopt him for your brother, and an unalienable relationship exists between you.

"Brother of my soul! Ivan, son of Glinaki, thy favour is granted. I swear to you by the white-handled sword of Ali." Ivan lifted up his voice and said :—

" My heart is heavy within me. Grief withereth up my days. The White Chief's soldiers are powerful, but Ivan dare not go to the fight with them. Ivan, brother of Battyr Shorah, desireth to go against the Russians, and manifest his good will to the power of his benefactor, the mighty Battyr, prince of the horsemen."

Then Battyr raised up Ivan, and swore by the two-handed hatchet of his father that Ivan should go and bring back skulls as a comfort to the Tatars.

Arms of price were prepared, a horse of the race of Ali's own loved steed, was saddled, and Ivan went forth to take the skulls of the men of Muscovy.

Battyr went back to his tent and wept, for he loved the lad as his own soul.

But when black-mantled night closed over the tents of the tribes, when Battyr slept within the goatskin tent, Ivan returned. Coming to the tent of Dunah, he simulated the voice of Battyr, and called her forth into the camp. No sooner had she come forth, than he forced a gag into her delicate mouth, and holding her in his arms, fled away to the Russian camp, and unfolded the plans of Battyr to his father.

And he said in scorn :—" Ha ! ha ! Battyr is the son of a dog ; indeed he is a vile cur ! We drank blood, but

is the compact binding on a Christian? never! Rejoice, my father, with me, for I have revenged myself, compassed the design of the enemy, and confused their counsel! Woe to Battyr, the dog! Woe to the whining cur of the horsemen!"

Then the Russians marched away and got to the city of Kazan by night; they compassed the plans of the enemy and took the fortification. And the Russians rejoiced greatly, for they were the winners.

But Battyr awoke in the morning, and his first prayer was for the safety of Ivan, the brother of his adoption, the loved of his heart. "May he triumph over the armies of the White Chief! May he smite the nations with dire confusion! Strong is his arm, irresistible his course; may he triumph, and return with many skulls! Even now the tents of the Russians are filled with the dead—even now is he succeeding!" Yet was Ivan a traitor, though Battyr knew nothing of it.

Then Battyr sought Dunah, his loved wife, that she might console him for the loss of his brother, the ram-warrior, Ivan, son of Glinski. But Dunah was lost, and no one knew whither she had gone.

Battyr Shorah saw it all! The brother of his adoption, the warrior Ivan, had fled to his own nation, and had betrayed the sorrowful chief of the Tatars.

That day he passed in sorrow, for with the son of yesterday he had lost his brother, the intimate of his soul, and his Dunah, chief flower of the harem! Sorrow, sorrow, sorrow sat heavily on him.

Then came a breathless messenger from Kazan ; fear was in his looks, sorrow and shame in his aspect.

"Woe ! woe ! woe !" resounded through the Tatar camp, "the city of Kazan is fallen, the loved beauties of Kazan are hidden in dungeons, the old men and the children are smitten with the sword ! Our fathers are slain, the blood of our brothers is on the sword of the men of Muscovy !"

And Battyr Shorah gave him up, desperation sat upon his forehead, the bow of his eyebrows was bent with anger. His noble, pure-blooded Arzamack was brought out, and he mounted.

"Cursed be the Tatar that putteth faith in the oath of a Russian, let him be cast out ! Cursed be the traitor who drinks blood and yet forgets his compact ! Confusion alight on Glinski, relentless vengeance pursue Sheremetev, but everlasting fury assail Ivan, the breaker of oaths, the stealer of women, the discloser of counsels !"

Battyr Shorah and his tribe rushed forth to the rescue ; the minarets of Kazan glistened in the sun ; victory seemed floating before them a certainty.

"On, on !" cried Battyr Shorah, "for the honour of Ali, for the name of Mohammed, for the cause of Allah, the great and glorious, on !"

And a cry went up to heaven from the troops of the Tatars, a cry of grief, consternation, and sorrow ! Battyr Shorah looked behind him and found himself alone in the marshy plain !

The earth had given way, and the five thousand

devoted warriors had sunk into the depths of the marsh !

But Battyr rode onward, and forced his way into the town. Onward he fled on his good steed until he came to the palace of Glinski. He smote the heads of the guards from their bodies, and strode onward.

In an inner chamber he found Ivan and Dunah.

What had Ivan done ? When he came to Kazan he tried in every way to corrupt the faith of Dunah, but she refused. He offered her violence, and she stabbed him and herself. There they lay in their death struggle, and Battyr Shorah wept over them.

In one instant he had drawn the dagger from the heart of his wife, and stabbing himself, went to the presence of Allah !

## APPENDICES.

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[For the statements made in these appendices the Editor holds himself responsible. In Appendix C, he has gathered together, from various sources, the best geographical view of the country he was able.]

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### APPENDIX A.

#### TRIBES OF THE CAUCASUS.

##### I.—The Adechs or Tsherkeses of the Kuban.

1. The Natuchaizes.
  - (a) The Guajes.
  - (b) The Ubichs.
2. The Schegeks.
3. The Schapszugs.
4. The Jans.
5. The Gatukajes.
6. The Bseduchs.
7. The Abedsechs.
8. The Tschemirgonzés.
9. The Machosches, to whom are subject the Nawroses.
10. The Besslinenzes, to whom are subject the Manssurowzes.

##### II.—The Kabardians.

1. Great Kabardah.
  - (a) The Alajukovs.
  - (b) The Missonstovs.
  - (c) The Djembulats.
2. Little Kabardah.

**III.—The Abasines.**

1. The Bashilbajes.
2. The Tshagrajes.
3. The Kasünbeks.
4. The Baraks.

**IV.—The Nagaiz Races.**

1. The Karatschaevzs.
2. The Tschegenis.
3. The Balkars or Malkars.

**V.—The Ossets.****VI.—The Tshetshenzes.**

1. The Ingutes.
2. The Kists.
3. The peaceable Tshetshenzes.

These three are subjects of Russia.

Independent are—

4. The free Tshetshenzes.
5. The Itshrapu-Mütschkis.
6. The Karabulaks.

**VII.—The Kumüks.****VIII.—The Lazes or Lesghians.**

1. The Djarö-Belokans.
2. The Djingisses.
3. The Elissujes.

**IX.—The Avars, or Awars.****X.—The Kasükumüks.****XI.—Independent Tribes.**

1. The Rutules.
2. The Achts.
3. The Sertschines.
4. The Dartschines.

**XII.—The Daghestan Races.****XIII.—The Shirvans.**

## APPENDIX B.

### KOSSACK TRIBES IN THE CAUCASUS.

**I** — The Line Kossacks from the Don now settled in Stavropol. Army 12,000. Divided into nine masses.

1. The Kossacks of Kisliar.
2. The Semeiad Kossacks in the stanitzas Borosdinskaja, Dubrowskaja, and Kurgalinskaja.
3. The Greben Kossacks in the stanitzas Kurredukowskaja, Starogladkowskaja, Nowogladkowskaja, Schtschedrinskaja, Tschervlomaja.
4. The Kossacks of Mosdok, in Kalmowskaja, Melleneskaja, Maurskaja, Ischtschorskaja, Kalugajewska, and Stoderewskaja.
5. The mountain militia of Mosdok.
6. The Volga Kossacks in Jekaterinogradskaja, Paulovskaja, Marjevsky, Georgievskaja, and Alexandrovskaja.

All these, from 1 to 6, are on the left bank of the Terek.

The following are on the right bank of the Kuban :—

7. The Kossacks of the Caucasus in the stanitzas Kasanskaja, Tifliskaja, Lefdosheeskaja, Ast-Labinskaja, and Woroneshkaja.
8. The Kossacks of Kuban in the stanitzas Worowskoleskaja, Protschnorpskaja, Temnoleskaja, Gregoriopolskaja, Temishbergskaja, and Kavkavskhaja.
9. The regiment Choperski is garrisoned in the stanitzas Donskaja, Moskofskaja, Stavropolskaja, and Ssevernaja.

APPENDIX C.

GEOGRAPHICAL GAZETTEER TO THE CAUCASUS.\*

- ABBAS-JUMAN**, fort in Achaltzik, has mineral springs and a German colony.
- ABIN**, fort in the independent country of the Adighs, at the head of the Adakum.
- ACHALKALAKA**, fortress in Georgia, on the road from Gümri to Achaltzik, near the Turkish frontier.
- ACHALTZIK**, frontier fortress, and metropolis of the Caucasian district of Achaltzik, on the road from Tiflis to Battoom.
- ACHTI**, fortified town in the conquered country of Dochuspara, in Daghestan.
- ACHULKO**, fort on the independent territory of the Koissubui, on the frontier of independent Gambet and subjected Arrakan.
- ADOCHNADSH**.—See KONSTANTINOFFSH.
- ADSHUMRUK-KALEH**, fort on the river Terter, where the Turagoi falls into it.
- AHAR**, Persian fortress on the road from Ardepil to Elisabethopol, on the river Ahur Tshai.
- AILANTY**, fort between Ssardarabad and Erivan.
- AKOGLAN**, fort near Schuscha.
- AKSSAI**, rises above Dargo, in the Andrian Caucasus, in the Itcher country, and is lost in the marsh forest Karogotsch.
- AKUSHA**, and in the conquered part of Dargo, Daghestan.
- ALEXANDROPOL**, fort on the frontier of the Turkish province of Kars, on the road from Erivan to Kars and Achalkalaka.

\* Those names marked with a dagger (†) have been destroyed by Menschikoff, between the 3rd and 10th of March, 1854.

- AMIRHADSHIYURT, Russian fort in the Kumück country, on the right bank of the Terek.
- ANAKLEA, Russian fort and seaport on the Tschura, in Mingrelia.
- ANAKOPI, Russian fort on the coast of Abchasia.
- ANAPA, a Russian seaport and fort at the westernmost part of the Caucasus.
- ARDAHAN, Turkish fort on the Kur, on the road from Achaltzik and Achalkalaka to Erivan.
- ARDEBIL, Persian fortress on the road to the Caucasian Lenkoran and the Persian forts of Tauris and Ahar.
- AROK-DALOGARE, a chain of hills opposite Jekaterinograd.
- ARRAKAN, fort in the subdued country of Arrakan, on the frontier of the country of Avaria.
- ARUK-SSUKSHAN, on the Achlänean mountains, runs parallel with the Terek.
- ASSAI, river rising in the central chain of the Galgai country, and flows into the Shunscha, opposite Sakanjurt.
- ASKERAN, fort in the Shumacha country, on the road from Shusha to Elizabethopol.
- ASPIADS, fort on the juncture of the roads from Kerthwiss and Achalkalaka, to Achaltzik.
- ATAGA, important position in Great Tschetschna, on the Sharo-Argun.
- ATANGELO, fort in the neighbourhood of the Black Sea, in Seamur-shan.
- ATSHCHORT, Russian fort on the Tschetschna, fort in the corner of the Gigiand Karabulak countries.
- ATESHÈ, on the peninsula of Apsheron, where the fire rises from the ground. See Chapter III. p. 41.
- AWARIAN Koissu rises in the central chain in the Kaputsha and Chuynal country.

AZKHUERI, fort in Achaltzik, on the road from Achaltzik to Gori.

BAGDAD, a Russian fort at the head of the Rion, in Immeretia.

BAILETH, a Russian station on the Ssupssa, in Guria, north of Esurgeth.

BAINDIR, frontier aul south of Gümri, on the Arpa Tshaj.

BAJASID, a Turkish fortress south of Ararat, on the road from Persia to Erzeroum.

BAKOO, fortified town on the peninsula of Apsheron.

BAKSSAN, Russian fort on the Kabardian frontier between Kamenoiomost and Naltshik.

BALAKANY, fort in the independent country of Kois-sabui, on the frontier of subjected Arrakan.

BAMBORI, Russian fort and seaport in Abchasia.

BANDUBAN, a frontier town in Georgia, on the road from Gümri to Achalkalaka.

BARSHLI, aul in the subjected country of the Kutsch.

BASH-KADYK-LAV.—See UGHUSSLY.

BASHKITSHE, a fort on the road from Banduban to Tiflis.

BOSDY, station on the high road from Vladikaukas to Tiflis, north of Lars.

BURANDUK-KALEH.—See DJANGATAI.

BURNAJA, fortress near Tarku, protecting that place.

CHALCHALA, rises in the central chain of the Caucasus, flows into the Ssuncha, opposite Umachanyurt.

CHASS, little Russian fort in the Kumück country, on the Janaussu, at the frontier of the Tschetschna.

CHASRY and Chasireb, aul on the road from Aichti to Derbena.

CHIDESKARI, a mountain aul in Mingrelia, close by the Rion.

- CHODSBAL-MACHI**, fort in the Dargo country, on the frontier of the free Andalat.
- CHOI**, Persian fortress between Marard and Bajasid, on the N. W. and Koshbab, S. W.
- CHONI**, a fortified place in Immeretia, where the roads from Poti, Anaklea, Hori, and Kutais meet.
- CHOSHADAN-DARY**, fort near Shusha.
- CHOZATL**, fort in the Awar country, on the Awarian Koissu, on the frontier of the free territory of the tribe Hidatl.
- CHUMARA**, a fort in Northern Abchasia, between Nadashinsk, Ust-Dshegata and Kisslowodsk.
- CHUNZAK**, or Tschunsak, fort and chief town of the free country of Avaria.
- DARGO**, aul of the free Itshkers, at the head of the Akssai.
- DARIEL**, Russian fort in the central chain of the Caucasus, the most important on the road from Wladikaukus to Tiflis.
- DERBEND**, seaport and metropolis of the province Daghestan.
- DIJADIN**, a fort on the road from Bajasid and Erivan, to Erzeroum.
- DRANDY**, Russian fort in Abchasia, near the coast.
- DSHANGATAI**, fort in Arrakan.
- DSELAROGH**, fort on the road from Hamanlis to Bashkitshe.
- DUSHETH**, an important place in Georgia, on the road to Tiflis.
- ENDERI**, chief place of the Kumücks, above Wnes-sapnaja.
- EUGENIEFFSK**.—See TSHERKER.
- GAGRY**, a seaport on the frontier of Abchasia, and the independent territory of the Dsigeths.

GECHI, a fort in the free country of the Gigi, by Atshchor.

GELENDSHIL, Russian fort in the independent country of the Natochuadshs.

GEORGIEFFSK, Russian fortress in Cis-Caucasus, between Stavropol and Mosdok.

GERSETAUL, in the country of the Kumücks, on the Tshetshna frontier, on the left bank of the Akssai.

GOLOWINSK.—See SSUBASHI.

GORI, metropolis of the Circle of Gori, on the road from Tiflis to Kutais.

GROSSNAJA, Russian fortress, on the left bank of the Ssunsha, opposite the Greater Tshetshna.

GUMRI.—See ALEXANDROPOL.

HAMANLY, a place on the road from Gumri to Tiflis, near which is the pass from Ailanty over the Vambak mountains.

HASSAN-KALEH, a very important fortress, covering the passage from Kars and Bajasid to Erzeroum.

HIMRI, fort in the subdued province of Arrakan, on the frontier of the Koissubiu.

JARSSAKOUSK, a Russian fortress in the country of the Neghajes of the Mansoor tribe, on the Selentshuk.

JARUKSSU, small Russian fort on the country of the Kumücks, on the frontier of the Tshetshna, on the Jariuskssu.

JEKATERINODAR, Russian fort on the northern military line of the Caucasus on the Kuban.

JELISAWETINSK, Russian fortress upon the Mosdok-Tiflis line of fortification on the Kambula.

ILORI, Russian fortress on the Black Sea, in Abchasia.

IRAN-KALEH.—See TSHIRJURT.

IRI, frontier station opposite Orduban.

ISTELAR, fort in Daghestan.

KABARDINSK, Russian coast-fort in the independent country of the Natochuadshes.

KAMBULA, tributary of the Terek, rises E. of Vladikaukas, in the Ingush country.

KAMMENOI-MOST, Russian fort, on the frontier of the Kabardah, between Kisslowodsk and Naltshik, on the Malka.

KARS, one of the most important Turkish fortresses between Gümri and Erzeroum.

KASACH-KITSCHU, Russian fort on the left shore of the Ssunsha, at the N.E. point of the Karabulak country.

KASARRICH, an aul in the Khanat of Tarku, near Arrakan.

KASBEK, Russian fort on the important road from Dariel to Tiflis, and S. of the former.

KASIJURK, fortress in provincial Daghestan, on the line between Kistär and Tarku.

KATSHKAL, mountains dividing the Tshetshna from the Kumück country.

KERTHWIS, frontier fort in Achaltzik, on the road from Achaltzik to the Turkish provinces near Sursunna.

KIJA-KENT, aul on the high road from Tarku to Derbend, in the tributary coast territory of Kutse.

KILISSA, Persian place, where the road from Khoi divides into two, leading to Bajasid and Wan.

KINDRYSH, a Turkish fort between Zichelshory and Fort St. Nicholas, or Shawtil.

KIS-KALEH, Turkish fort between Battoom and Kula.

KISLIAR, Russian fortress at the mouth of the Terek, and at the confluence of the military lines from Astrakhan, Tarku, and Mosdok.

KJUBÄCH, a strong place near the Persian frontier, where the road from Bajasid meets that from Erivan by the Persian fort Maku.

KOBI, a Russian fort between Kasbek and Kreuzberg, on the road from Tiflis to Dariel.

KÖSLEK, in the Kumück country, on the left shore of Ssutak and the frontier of Daghestan.

KONSTANTINOFFSK, Russian fort in Little Kabardah, at the entrance of the pass over the Ssunsh-Arök mountains.

KONSTANTINOFFSK, or SWIATOHO DUCHA, Russian fort in the independent country of the Dsigeths.

KOPYL, Russian fort in the country of the Tshernomoris-Kossacks.

KREUZBERG, a Russian fort on the road between Dariel and Tiflis.

KRYSS, aul in the Buduch country of provincial Daghestan.

KUBAN, on the Kuban, metropolis of the Kuba territory of provincial Daghestan.

KULA, a Turkish fort on the road from Battoom to Achaltzik.

KUMUCK, fort on the narrower Daghestan line, in the subjected Kati-Kumück country.

KURDASHT, Persian fort on the frontier of the Caucasus, on the river Meghri-Tshai.

KURINSK, Russian fort in the Kumück country, by the Tshetsh frontier; in the Katschkal range.

KUTAIS, metropolis of Immeretia, on the road between Poti and Gori.

†LASAREFFSK, Russian fort on the coast in the independent Shapeug country.

LARSS, station on the high-road from Tiflis to Wladi-kaukas, N. of Dariel.

**LENKORAN**, strong place at the mouth of the Tchai, in Lenkoran.

**LENTECHI**, fort in the government of the Dadiani.

**MAJORLUP**, fort in the independent country of Great Tshetehna.

**MAKOO**, Persian fortress in the territory of Ardas, between Bajasid and Nadshevan.

**MARAMBA**, fort in Zybelda in Abchasia.

**MARAND**, Persian fortress on the road from Tauris, to Bajasid and Erivan.

**MIALLI**, fort on the Koissu.

**MICHAUOFFSK**, Russian fort in the Shapsug country.

**MOKSSOK**, fort in Koissubui, by the frontier of the dependent Arrakan.

**MOSDOK**, Russian fortress, and centre point of the Caucasian military lines.

**MOSLAWA**, sull on the peninsula Apsheron.

**MUZI**, fort in Mingrelia.

**MZCHELCHA**, a place in Georgia, near Tiflis, on the road between Kutais and Dariel.

**NACHDSHEVAN**, city in the province of Erivan.

**NADESBRINSK**, Russian fort in North Abchasia.

**NALTSCHIK**, Russian fortress between Bakssar and Uruchsk.

**NASBIN**, Russian fort on the left bank of the Sunsha.

**NEW DONSK**, Russian fort in the Noghai territory.

**NEW GEORGIEFFSK**, Russian fort in the Noghai territory.

**NEW AKSSAI**.—See TASHKITSHU.

**NESSEROFFSK**, a fort in the free Tshetehna.

**NIKOLAJEFFSK**, Russian fort near Anapa and Rajeffsk.

**NICKOLAS**, St., or SZETKWETIL, fort on the sea near Guriel, hard by the Turkish frontier.

**NISOWOJE**, lower fort of Tarku.

†**NOWOGINSK**, Russian fort on the coast in Ssashia.

†**NOWOROISK**, Russian fort on the coast in Nato-chuadsha.

**NUCHI**, fort in the country of the tributary Nuchi, on the S. side of Ssawalny Dagh.

**ONI**, mountain aul in Mingrelia, almost on the frontier of Goria, on the Rion.

**ONISHETH**, Russian fort on the road between Kreuzberg and Tiflis.

**ORBELL**, fort on the Latschana, in Mingrelia.

**ORDUBAR**, in the Province Erivan on the Araxes.

**OSURGETH**, a town between Poti and Gori.

**PASSANUR**, Russian fort on the road to Tiflis, to Kreuzberg by the Aragua.

**PESHCHOI**, fort in the free country of Gigi.

**PETROFFSK**, Russian fort in the country of the Tshernomoris-Kossacks.

**PETROFFSK**, upper fort at Tarku.

**PHANAGORIA**, Russian fort in the Tauran country.

**PITZUNDA**, Russian seaport in Abchasia.

**POTI**, Russian fort on the Euxine, in Guriel.

**PROTSCHNOJOKOP**, Russian fort at the meeting of the Wrup and the Kuban.

**PSSYRSTE**, Russian coast fort in Abchasia.

**PUTZGUR**, Russian fort near Hori.

**RAJEFFSK**, frontier fort in the dependent country of the Nadochchuadshes.

**REDOOT KALEH**, Russian fort on the coast of Mingrelia.

**RIOMSK**, Russian fort at the mouth of the Rion on the Euxine.

**SAKANJUST**, Russian fort between Kasan-Kidshu and Grossnaja.

- SALA TAU, frontier fort of Daghestan in the free country of Gumbet.
- SASSOFFSK, fort on the line from Tam to Jekaterinodar.
- SHARO-ARGUN, river rising in the central chain, flows by Fort Wosdwhishensk into the Ssunsha.
- SHAROPANI, Russian fort on the road from Kutais to Gori.
- SHECHETH, Mingrelian fort S. of the road from Ssugdidi to Choni.
- SHEITAN KALEH, the fort Sursunna.
- SHEMACHI, capital of the Province of Schemachi, on the road from Bakoo to Tiflis.
- SHUSHA, Caucasian fort on the road from Ahar to Elizabethopol.
- SNABA, hill fort in the same neighbourhood.
- SOOCHOOM KALEH, Russian fort and seaport in Abchasia.
- SSABEK or ISEBECKA, Russian fort at the junction of the Isabek and Rion.
- SSALJAN, fort at the point where the delta of the Kur begins.
- SSALTY, fort in the free territory of Andabal.
- SSARDARABAD, Caucasian fortress in Province Erivan, on the road from Bajasid to Gümri.
- SSATANYCH, fort in the free country of Awaria, on the Arrakan frontier.
- SSORTSHANYURT, a small Russian fort, hard by the frontier of Great Tchetchna, in the neighbourhood of the river Sharo-Argun.
- SSONKSU-SUPU, metropolis of the Bsyb territory of Abchasia, in the neighbourhood of Bambori.
- SSUBASHI or KOLOWISK, Russian fort in Szashia.
- SSUBATAN, S.W. of Ughnussly.
- SSUDSHUK KALEH, a coast village in the independent country of the Natochuadshes.
- SSUGDIDI, capital of Mingrelia.

SsUNSHA, tributary of the Terek, rising in the Ingush country, and flowing into the Terek near Amir-hadsh-jurt.

SsURJAN, fort in the Awar country.

SUNUSS, Persian hill fort on the road from Marand to Orduban.

SURSUNA, a Turkish fortress between Ardahan and Achalkalaka.

TAM, station on the great Laba, in the independent Tsherkess country.

TAMAN, Russian town on the gulf of Kertsch.

TALYN, fort between Ssardarabad and Gümri.

TARKU, chief town of Tarku province, on the high road from Kisliar to Derbend.

TASHKITSHU, Russian fort in the Kumück country, on the Akssai.

TAURIS, a Persian fortress on the road from Teheran to Erivan.

TEMIRGOJEFFSK, Russian fort on the narrower military line of North Caucasus.

+TENGINSK, Russian fort in the Shapsug country.

THEMIRCHANSHURA, fort on the road from Tarku to Dshangatai.

THETRI ZICHE, fort in the neighbourhood of the Chram.

TIFLISK, fort on the road from Achi to Derbend.

TOPRAK KALEH, Turkish fortress between Bajasid and Hassan Kaleh.

TSHACHKERI, see WOSDWISHENSK.

TSHEGEM, Russian fort between Bakssan and Naltshik, in the Kabardah.

TSHERK, Russian fort between Naltshik and Uruchsk.

TSHERKEY, fort at the entrance of the defile of Sheltin, on the Koissu.

TSHIRJURT, fort in Daghestan.

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- TSHETSHEN, fort on the Sharo-Argun in the Tshetshna.  
TSHOCH, aal in the independent Daghestan.  
TSHUNGAROI, fort in the independent Gigi country.  
†TUAPSSE or WILJAMINOFFSK, Russian coast fort in the  
Shapsug country.
- UGHSSLY or BASH-KADYK-LAR, a place S. of the  
road between Gümri and Kara, almost equidistant  
from both.
- ULUTSHUR, aal in Dargo.
- UMACHANGURT, Russian fort on the left bank of the  
Ssunsha, where the Chatchala falls into it.
- UNZUKUL, fort in Koissubiu.
- USL-DOHGETA, Russian fort on the northern line.
- URUCHSK, fort on the Tiflis-Jekaterinograd line.
- URWAN, Russian fort between Naltashik and Uruchsk.
- WAJA, small Russian coast fort in the neighbourhood of  
Lazareffsk.
- WEDEN, fort in the independent Tshetshna.
- †WILJAMINOFF, see TUAPSSE.
- WLADIKAUKAS, Russian fortress at the foot of the  
central chain of the Caucasus in the Ingush  
country.
- WNESAPNAJA, Russian fortress in the Kumuck  
country.
- WOLYNSK, Russian fort in the Kabardah on the  
Ssunsha.
- WOSDWISHENSK, fort on the left bank of Sharo-Argun,  
in the independent Tshetshna.
- ZALKA, a fort between Achalkalaka and Tiflis.
- ZICHEDSHARY, a Turkish coast-fort, north of Battoom,  
toward Fort St. Nickolas.
- ZUDUKAR, fort on the narrow line of Daghestan.

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